



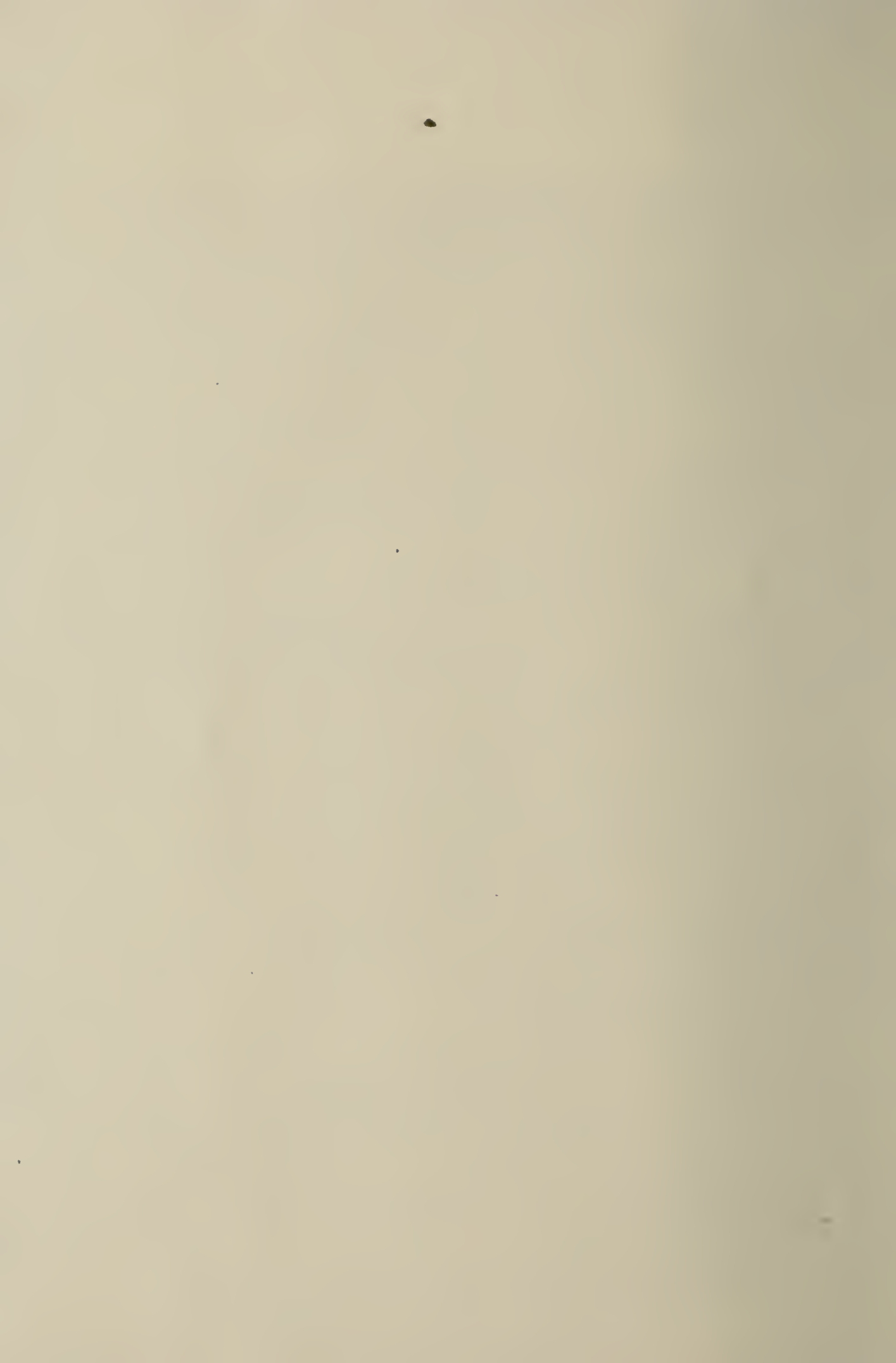
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Christ Church Parish

Springfield, Massachusetts

1817 - 1927



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To Nancy Punderson

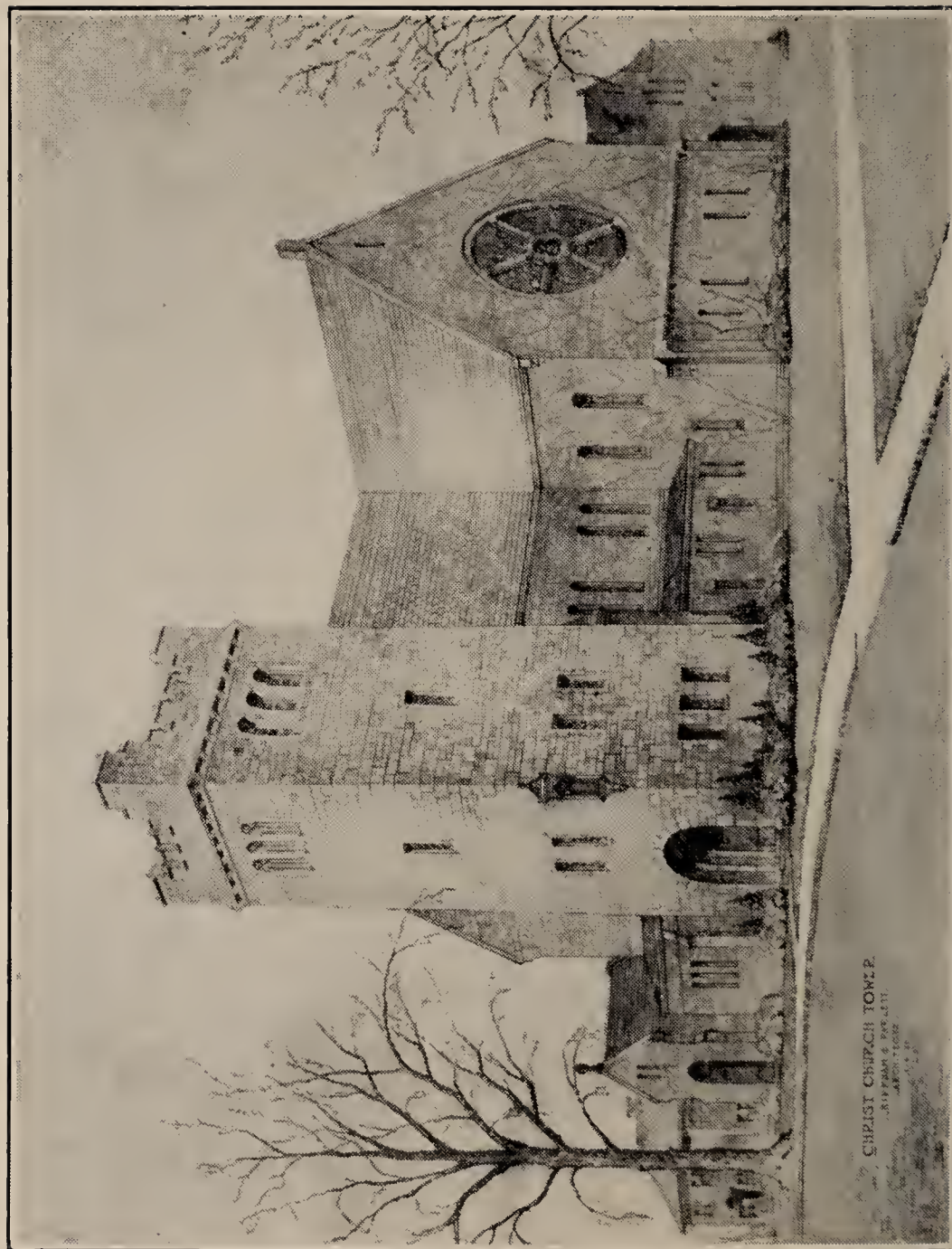
In recognition of one year

faithful attendance

Christ Church Cathedral
School

Autumn, 1930

— Rev. T. R. Rupp



CHRIST CHURCH TOWER.
—RIPPLE & FRY—
ARCHITECTS
JANUARY 1927

Christ Church, 1927

Christ Church Parish

Springfield, Massachusetts

1817-1927

FOREWORD

The members of Christ Church Guild who as a Committee have had the great honor and privilege to collect and to work over the facts used in this history of Christ Church Parish feel that whatever success we may have had in our work has been due in great measure to those in the parish and in the community who have helped by their sympathy and kindly attitude toward the project. They have answered innumerable questions, both verbal and written, delved into bundles of treasured letters, scrap-books, and newspaper clippings. Many photographs have been loaned. Special thanks are due to the Springfield Republican and the City Library staff for their untiring assistance in going over old records.

We are especially grateful to the Rt. Rev. Charles L. Slatery, D. D., the Rev. Donald N. Alexander and the Rev. John M. McGann for words of encouragement and valuable help; to Colonel Thales L. Ames for permission to consult papers of historic interest at the United States Armory; to Mr. Henry H. Skinner, custodian of Christ Church's priceless collection of letters, records, and old documents; and to Colonel Stanhope E. Blunt for indispensable aid in compiling statistics. We also tender sincere thanks for information received by letters from the Rev. George Burgess, the Rev. John B. Whiteman, the Rev. Alfred E. Johnson, Mrs. Caroline Lee Lewis, Mrs. Lewis Child, the Misses Kate McKnight, Mary Burgess, Bella C. Saxon, Alice Crocker and Josephine Brooks. It is a very difficult matter to decide what items to omit and what to retain in the limited space allotted. It has been our endeavor to choose those which would be of interest to the greatest number

of people. The Committee will gladly receive any corrections or important additional items which will be filed for future use.

Sarah Hollister Fuller
Mary Woodman Kingston
Lena Moxon

December, 1922.

SECOND EDITION

In the Foreword to the first edition appears this acknowledgment: "We are especially grateful to . . . and Colonel Stanhope E. Blunt for his indispensable aid in compiling the statistics."

This second edition is published in accordance with the suggestions of Colonel Blunt who wished to more firmly establish the connection between the Armory and Christ Church and to have recorded the important events which have taken place in the Parish in the last five years. It should be said that the interest and generous support of Colonel Blunt and his family have made possible the publication.

May, 1927.

INTRODUCTION

Christ Church, Springfield, Massachusetts is a branch of that great body, the Protestant Episcopal Church in the United States of America. Her conception and growth, therefore, can best be appreciated by reviewing the early life of the Church as a whole and by noting the sources from which Christ Church received nourishment during her first tender years.

In colonial days, when adventurous spirits like Drake and Frobisher sailed the high seas, the services of the Book of Common Prayer were read on all the English sailing vessels. A cross at the entrance to Golden Gate, San Francisco, (1578) and one at the mouth of the Kennebec River, Maine, (1607) mark the sites where services were first read on each coast of our great continent. In the settlement of the southern states, continuous church life was a vital factor. However, in this narrative it is fitting to stress only the outstanding events of the Church's slower progress in the northern states, recalling first that the Puritans who settled Massachusetts were Church of England people. Their clergymen had received Episcopal ordination; their Bishop had blessed them when they sailed away. But soon in a new land, their rebellion against ritualism became so sweeping that they turned an unrelenting face against anyone who practiced it.

Such an attitude prevailed to a greater or less degree until, in 1722, the Church received a wonderful impetus. The President of Yale College (then numbering thirty-five students), the faculty, and fifty near-by clergymen became communicants of the Church of England. "The eminent converts had read their way into the Church." From that day Episcopalianism grew in material and spiritual power in New

England until, at the close of the Revolutionary War, we find here her greatest strength.

For nearly two centuries the Church in the New World had consisted of scattered groups loosely held together by allegiance to the Bishop of London, all efforts to secure a resident bishop having failed. In 1783, when political independence became a fact, with renewed hope Dr. Samuel Seabury of Connecticut was sent to London to be consecrated; but the English Bishops refused the rite, partly because the candidate must first swear allegiance to the crown. At the end of sixteen months fruitless pleading he turned to Scotland, and was consecrated Bishop at Aberdeen, November 14, 1784.

Yet, Bishop Seabury was a Tory. His consecration was not recognized by the Church of England. So, fearful of the attitude of attending laymen and clergy, when the first General Convention met in Philadelphia in 1784 New England sent no delegate. But the War of 1812 helped heal all differences Patriots and resident Tories, regardless of Church affiliations, united against a common enemy, and the lasting peace that followed established, for the most part, a lasting tolerance.

A report at the General Convention, held in 1820, speaks of the condition of the Church in Massachusetts at about the time that Christ Church was founded. It tells of a large, elegant Church building nearly completed in Boston, vital progress in smaller cities, and concrete proof of missionary activities, for "—a few small congregations have been collected in other towns." The Rt. Rev. Alexander T. Griswold, D. D. was bishop of all New England except Connecticut. Christ Church, one of those "few, small congregations," is not like a plant that flourished in a waste place. Her life and growth were, in great measure, dependent upon the life and the growth of the fine city of Springfield. So in writing the history of Christ Church Parish grateful tribute has been paid to its environment. With this thought in mind, it is interesting to record that certain definite contributions she has made to the community were noted at the 250th anniversary of the found-

ing of Springfield, held in May, 1886, when Railroad Commissioner Kinsler in a public address said: “. . . . Consider for a moment that the Episcopal church, which was founded here by Rev. Henry Lee, has sent out three bishops,—Bishop Lee of Iowa, Bishop Littlejohn of Long Island, and Bishop Burgess. That in itself is glory enough for Springfield” Since that day Christ Church has added two more names to this Honor Roll—Bishop Perry of Rhode Island and Bishop Slatery of Massachusetts, and in the early days, following the organization of the Parish (1822), two young men officiated at the services in the Armory Chapel who later became prelates of the Church, Bishop Chase of New Hampshire and Bishop Doane of New Jersey.

In weaving into the following simple, truthful story many widely scattered facts, the writers have made no effort to produce a treatise of great historical or literary value. If this little book only helps keep active the gratitude due those who loved and worked for the existence of Christ Church, the fruits of whose steadfast, often disheartening, labors the present generation is enjoying, it has not been written in vain.

—S. H. F.

THE CHAPEL ON ARMORY HILL

The vigorous, scholarly Puritan, William Pynchon, was once a warden of All Saints' Church, Springfield, Essexshire Hamlet, England. "Hoary and tree-embowered, the old church stands as the embodiment of the faith of the ages," serving as a model in this century for All Saints' Church on Oakland Street, whose cornerstone was laid in 1908. "The warden of that little church of Springfield was a true Englishman; he loved his church, the Prayer Book, and its Services," but finding ritualism under Bishop Laud "like an iron collar clasped upon the neck of the church," he sought improved conditions in the New World.

He lived for a while at Roxbury, Massachusetts, but becoming dissatisfied, in the early part of May, 1636, he, and a brave band of followers, pushed their way through the wilderness and for "18 fathoms of wampum, 18 Coates, 18 howes, 18 hatchets, 18 knives" purchased from the friendly Indians a tract of land twenty-five miles square on the banks of the beautiful "Quinetticut" River, where deep water yielded a seemingly inexhaustible supply of fish, fertile lands brought forth abundant harvests, while on every hand roamed a wealth of fur-bearing animals. Here they founded a settlement later called Springfield in honor of William Pynchon's English home.

This settlement's first leader in all matters pertaining to religion was the Rev. George Moxon. Very little is known about this good man's early life save that he had received Episcopal ordination in England. At the dawn of their history came now and then indomitable Methodist circuit riders, but aside from their visits, Old First Church which Mr. Moxon established here filled all the town's religious needs for nearly two hundred years. From that church, whose active existence enriches and

makes vital her glorious and stimulating traditions, this fair city of ours is still deriving inestimable benefits.

In the year 1815, Colonel Roswell Lee, a staunch Episcopalian, assumed command at the United States Armory, usually called "The Public Land" of Springfield. Before his time most of the laborers employed at these shops were gleaned from floating groups of men who were enlisted, rationed, and paid like common soldiers; a condition undesirable alike for the workmen and the community. Colonel Lee took immediate steps to remedy this evil. He encouraged the men to buy land with their spare earnings, to build homes, and to develop other traits of good citizenship. Knowing well that contentment and the physical and social well-being of his charges could be made permanent only by congenial religious ties, we find him writing to the Ordnance Department on July 29, 1816:—"There are two old stores at this place . . . On behalf of myself and others, I request permission to occupy a part of one for the purpose of holding public worship Let it be recollected that we have no right in the Parish; no persons living on the public land are seated in the church (myself excepted.)"

This wise request and many similar ones received no immediate answer, but the following year, with the consent of the National Government, an upper room was reserved for holding religious services in the newly completed Administration Building. This carried out a suggestion which Colonel Lee voiced in another letter, Sept. 16, 1816: " The second story is to be devoted to the purposes of a chapel, on which is to be a cupola and bell, the latter to answer the purpose of giving the signal for worship." This building, greatly enlarged and improved, facing Federal Street, is still (1927) standing and this room, known for many years as "The Chapel on Armory Hill," is now one of the offices of the Commandant.

We of today, accustomed as we are to reading column after column of details of local happenings, find it a little difficult to understand the opposite policy of the local papers of the early part of the 19th century. This difference can be shown

by quoting part of an editorial from "The Federalist," May 24th, 1820 " It is a settled principle with us never to suffer subjects of local interest to occupy a place in our paper." So we may safely conclude that the first Episcopal Service held in Springfield created considerable stir, for it is given unusual space in "The Federalist," May 15th, 1817. The article reads, "Dedication:—A spacious chapel in the building lately erected on the Public Ground in this town was dedicated to the solemn worship of the Almighty God on Tuesday last. The Rev. Titus Strong, Rector of St. James' Church, Greenfield, delivered an impressive and highly appropriate discourse on the occasion from Matt. 18, 20, 'For where two or three are gathered together in my name, there am I in the midst of them.' "

Old letters, diaries, and other historic papers bring this picture before us. We see an unadorned room fitted with simple seats, a plain desk, and a small organ. We see the beloved Dr. Strong, "a tall man of stately bearing, with a smooth shaven, kindly face," wearing a simple black gown, reading the service with his splendid voice to the small congregation of workmen and their families, augmented by three or four Episcopal families from the village. Curiosity, no doubt, drew other rural folk, for that human weakness seemed to have drawn even stern Puritans to hear the Episcopal service first read in Boston as early as 1638. There were very few Prayer Books in Springfield in 1817. Possibly the responses were read by the clerk only, from a cherished copy of the Prayer Book, for such was the custom of that day. We see the tall, dignified, gentlemanly Colonel Lee, his heart full of joy and gratitude, as he worshipped for the first time in this "spacious" Chapel whose walls and simple furnishings owed their existence to his conscientious, resourceful efforts. Dr. Samuel Osgood, the village parson, may have been present, for at the Dedication of St. James' Church, Greenfield (1814), "Several of the Dissenting Clergymen in the neighborhood were present to witness the solemnities of the day." We know, too, that Dr. Strong and Dr. Osgood were on friendly terms, for they officiated at the

Institution of Hampden Lodge of Masons at the "Meeting House." (May 29, 1817.)

Let us complete our word-picture of the first Church service by describing briefly the environs of "The Chapel on Armory Hill." Springfield had just become the shire city of the newly formed Hampden County. It had within its borders, about 3,000 persons who knew not a railroad, an apartment house, a telephone, a telegraph, an electric or gas light, a macadam road, a motor vehicle, or other commonplace convenience of the present day. The business centers of the town were at the corner of State and Main Streets and the corner of State and Walnut Streets. The present State Street was called in documents of that day "Bay Road" or "The Road." One street, only, branching from this was called "The Road to Charles Brewers," later named Maple Street. On "Bay Road" were several large farm houses, candle lighted and fire-place heated, wood piles and well sweeps being comely, necessary dooryard adornments. For the most part houses in those days were unpainted but when color was used red was the favorite. The village boasted one white house. A watering trough stood at the junction of State and Main Streets; Jonathan Dwight's store stood at the northwest corner and an old school house back of that. Further up the street near the present Central High School building, was the jail.

The Town Brook bounded the easterly side of Main Street from Worthington Street to York Street. Tree lined Main Street, with a flower-dotted grass plot marking its center, was a country road on which were seen cows, ox-carts, and horse-drawn winged chaises. It had a few roomy houses and other buildings on its west side and fewer on the east side. Major John Pyncheon's brick fort stood at the corner of Fort and Main Streets, and the pillory and whipping-post were still on what is now Court Square. The exciting events of each day were the arrival of the stage-coaches, one from Massachusetts Bay, one from Hartford, and one from Albany.

President Monroe toured New England in the summer of

1817. He came to Springfield on June twenty-four of that year. He and "his suite went on horseback . . . to view the public works of the United States."—These works consisted of several buildings, on 640 unfenced acres, lately purchased by the National Government. Is it too great a flight of fancy to think that President Monroe may have entered the Armory Chapel? He probably inspected the Administration Building. The brave little chapel within its walls was very new and very dear to Colonel Lee. Might it not have aroused a bit of sympathetic interest in the heart of this Virginian, one time student of William and Mary College, to find the church of his native state resting peacefully on a little hilltop in rural, Puritan Massachusetts?

The chapel could boast of other interesting guests, at any rate, for in July 1821 the West Point Cadets visited Springfield. The Republican thus describes their stay: "They reached Westfield on Saturday, the 28th, and camped there for the night. They were up early Sunday morning and marched into Springfield just as the people were going to church, the brave military sight gravely distracting the residents so that the pastors talked to a good many empty benches. The corps marched to the armory grounds and camped there, but the cadets were taken at once to the Episcopal chapel for service." They made their second visit on May 28th, 1922.

Picking up again the main thread of our story, we should like to record that the little Chapel, so happily planted in this prosperous village, became firmly rooted and grew in strength and usefulness year by year. But alas! the story of the first twenty years of the Episcopal Church in Springfield is, for the most part, an account of a consecrated, undaunted group of Churchmen making valiant efforts to keep glowing one vital spark in an almost lifeless body.

Following the first service, Colonel Lee took immediate steps to procure a resident Chaplain. How plainly the earnest, thorough methods of the man are revealed in this letter to his good friend Dr. Strong! "This Chaplain", he wrote, " . . .

must be a man of talent, a classical scholar, a regular bred divine, and of first rate respectability and I could wish of the denomination called Episcopalian. . . . The pay allowed to Chaplains by the Government with what sums may be obtained by subscriptions would give a gentleman of above description a very handsome support, say from \$700 to \$1000 per annum."

This ambition failed of complete fulfillment although help and encouragement came from another direction. In answer to a letter from Shubael Bell, Esq., of Boston, Colonel Lee wrote:

"Springfield, July 6th, 1818.

"Dear Sir:

" I have no doubt the worthy gentleman you have recommended will answer our most sanguine expectations, but we shall not be fully prepared for him until about the first of September next, as we have a minister engaged half time until then. Some alteration is to be made in our room, and other arrangements are necessary. . . . We shall want a number of prayer books about which I will write you hereafter.

R. L."

And again, "I have had permission to apply the house rents for the support of a Chaplain and schoolmaster as they do at Harper's Ferry, and hope ultimately to succeed in carrying it into complete effect.

R. L."

The Government, however, never fulfilled this promise.

On April 5, 1840, the Rev. Henry W. Lee, son of Colonel Lee, preached an historical sermon in Christ Church, which was published in the Christian Witness of that year. A file of this periodical was found (1927) in the Boston Public Library, and a copy of the sermon was procured, through the courtesy of that Institution. Excerpts from it illumine dimmed corners of the long ago. Mr. Lee said: "In 1820, a proposition was made to the friends of the church in Ware-House Point, Conn.

to have a clergyman officiate there and here alternately; but such an arrangement was found impracticable. So strong was the desire of Episcopalians here to enjoy the services of the church, that it was not uncommon for some of them to go to the place just named, a distance of twelve or thirteen miles, that they might gratify the pious wishes of their hearts."

From 1818 to 1822 Colonel Lee repeatedly asked aid from Congress, from the Secretary of War, John C. Calhoun (who visited the Armory in 1820) and from the local congressman, stating conditions and pleading for government funds for the support of the Chapel. Yet in 1822 he wrote: " . . . we have employed a Chaplain, at various periods, and constantly during the past year but we have always paid them by subscription, and with such aid as we have obtained from other sources than the public funds." He never received tangible encouragement or financial support from the government except the use of the room. However, unsought aid appeared on the Church's horizon in 1821, although later this too proved a forlorn hope.

At this period of our Church's history, it so happened that a wave of Unitarianism swept over Congregational New England. The First Church of Springfield was not directly influenced by it but about 117 of its members became dissatisfied with the doctrine preached there and began to attend the services at the Armory Hill Chapel. This was an unexpected and encouraging development and the churchmen felt justified in calling, as resident rector, (Feb. 1821) the Rev. Edward Rutledge, a young clergyman, in deacon's orders. He buoyantly wrote of his first Service: "The Chapel on this and many succeeding Sundays was very full. The number of families who took seats was about one hundred, but it is impossible to say how many are Episcopalians." He organized the Parish, and the first wardens and vestrymen were duly chosen (May 24, 1821). Their names appear in the lists of those who held positions of trust at the Armory. Mr. Lee said of this period: "I do not find the name of the church in the manuscript left

by Mr. Rutledge; but it is understood that it was by his suggestion called by its present name, 'Christ Church.' This name appears in the journals of the State conventions of that day."

Dr. Strong administered communion on June 17th, 1821, for the first time to 27 persons, there being Presbyterians and Methodists among them. Then the following month (July 7) the great, good Bishop Griswold came and confirmed five persons. This must have been a banner day! A definite, cheering reward of four years' untiring, laborious effort. It is also recorded that the Bishop then baptized one child, Henry W. Lee. The Baptismal Service had been read on previous occasions, once by a clergyman from Northampton and once by Dr. Strong.

It is interesting to record that Christmas celebrations began to creep in about this time. They were new and unusual enough to receive comment from the Press. "The Federalist" defends them, and there is no available record that, in Springfield, services had to be held secretly, or that they were attended by rowdyism, as at Greenfield. One item reads (Dec. 27, 1820) "Public religious services were performed . . . in several churches besides those of the Episcopal order." The following year we find a similar article which throws a bit of light on the character of Mr. Rutledge; "The public Religious services at the United States Chapel, yesterday, in commemoration of the Messiah's ADVENT, were conducted by the Rev. Edward Rutledge, and were unusually impressive and interesting." This attitude contrasts pleasantly with a law of the Puritans that "Any found in the observance of Christmas should be fined five shillings."

The Unitarians of Springfield did not clearly define their creed until after the coming of the Rev. Dr. Wm. B. O. Peabody. In "A Sketch of the History of the First Half Century of the Third Congregational Society of Springfield" (as this group was called) he tells us of the beginning of that Church's life, and we can see why the Episcopalians, evidently, believed a church might be built under their auspices. Dr. Peabody wrote:

"Some had services in their own homes, but most worshipped with the armorers in their Chapel on the United States grounds. Rev. Mr. Marshall, an Episcopal clergyman, who was supplying at the United States Chapel, opened with prayer at the first regular meeting of this society, March 4, 1819". And again.

"On the 3rd of June 1819, the frame of the house was raised, prayers being previously offered by the Rev. Mr. Chase".

Then too, the corner stone of the old Church of the Unity was laid (May 20, 1819) in the name of the Trinity, by Dr. Titus Strong. The Hampden Patriot of that year reads: "On this interesting occasion a very appropriate and excellent prayer was made by the Rev. Mr. Chase, preacher at the United States Chapel in this town." This church stood at the corner of State and Willow Streets, until destroyed by fire, Oct. 12, 1873.

But those whose influence was greatest, and many of the older seceders, in spite of weekly instructions by the rector were unable to accept the requirements of our form of worship, and gradually drifted away, and Mr. Rutledge, lacking financial support, was forced to resign January, 1822. His parishioners express "the utmost regret and heartfelt sorrow that they find themselves unable, at this time, to give him that support his merits deserve." They tender sincere thanks for "his very able and Christian-like performance of the duties of his office," during his short stay in Springfield, and assure him, that they will welcome his return, if they can see their way clear to compensate him. "This truly pious and exemplary man died in South Carolina, his native state, on the 12th of March, 1832, at the early age of thirty-three years."

Besides the withdrawal of the Unitarians, there were other reasons why the Church failed at this crisis. The Parish was unable to agree upon a location for a church, there seemed to be no way of raising funds, and Colonel Lee, the directing genius of the little band, was ordered abroad.

There were occasional services held during the next two years, and then came an event, that seemed a final blow to the loyal little band of Churchmen. A fire broke out and destroyed



March 2, 1824

"The Chapel . . . was by laudable exertions saved."

one of the Armory buildings. This made it imperative to use the room called "The Chapel," for factory purposes. Colonel Lee was absent at the time of the fire, and we can imagine with what a heavy heart he received and read this letter from a dependable adherent, Adonijah Foote. " The wind (was) blowing almost a gale. . . . It was thought by some that the chapel could not be saved. Of course it was nearly cleared of its contents, but by the great exertions of the engines and men, on the roof, it is now standing The chapel is now cleared and benches up, that will hold about forty men, stocks and filers."

William Vittum, a young man living on the Armory grounds at that time, drew a picture of an old-time bucket brigade, whose efforts staid the ravages of the devastating flames. The picture was given to the Museum of Natural History by Lucius Allen, a vestryman and loyal worker in Christ Church during her formative years. This historic scene, and an article written in the Hampden Journal, March 3, 1824, the week of the fire, furnish proof of the exact location of The Chapel on Armory Hill, concerning which there has been a certain amount of reasonable doubt. The article reads: " The Chapel which was directly in the course of the flames, and but a few feet from the burning building was by laudable exertions saved." Added to this, a map, hanging on the wall of the Armory Museum, shows clearly that the Chapel was a room in the Administration Building.

The late Colonel Stanhope E. Blunt told the writer that in spite of this written proof, there was a persistent tradition on the Armory grounds that the Chapel was a room in the building facing State Street now a continuation of the Administration Building. Mr. Lee's sermon also states that, "About the year 1831 the Chapel ceased to be a place of worship." He further says that the Rev. Mr. Doane was one of those who came there from Washington College (Trinity) Hartford. But Mr. Doane did not go to this college as professor until 1825, so it is probable that at the time of the fire (1824) the

furniture of the Chapel was taken from its original setting and placed in some sort of order in another room and there used sometimes, until its final disposal a few years later.

From 1824 to 1835 some of the Episcopalians attended services at the Methodist Church which formerly stood at the corner of Union and Mulberry Streets and contributed to its support. They were permitted to read their Church's liturgy there on Christmas and on other special Church days. Mr. Lee no doubt heard from the lips of those who knew those disheartening days that, during those years, "one strong effort was put forth to build a house of worship. The Rev. Mr. Barlow officiated some weeks with encouraging hopes of success; but his labors were, for reasons then very evident, discontinued."

He said further: "In the long interval just alluded to, services were frequently held by clergymen residing in Hartford, Connecticut, particularly those connected with Washington College. Among these were the present bishop of New Jersey, the Rev. Mr. Doane; also the Rev. Mr. Pinney, who has since left the ministry. The Rev. Samuel Fuller, now rector of Christ Church, Andover, Mass. officiated many times much to the satisfaction of the people, though he did not reside in the parish. The Rev. Joseph H. Price was here a few weeks, and also the Rev. James C. Richmond, both now officiating in New York city. I think it was while Mr. Richmond was here that an effort was made to raise funds to erect a church; but although a considerable sum was subscribed for the purpose, the project failed, partly, I believe, from want of union respecting the location; though other causes conspired to defeat the object. The Rev. Hector Humphreys, now Principal of St. John's College, Annapolis, officiated several weeks;—and for some months the Rev. Joseph Muenschler, then minister of St. John's Church, Northampton, held services every third Sunday, and did essential good to the interests of the church.

It is not probable that I have named the various ministers who were here during the period embraced between the years 1822 and 1835, in the exact order in which they officiated,

and perhaps the names of some have been omitted. As far as I have been able to learn the facts in the case, the foregoing statements are substantially correct.

In addition to the services of these clergymen, lay-reading was for a time performed by Mr. Joseph Scott, formerly of Longmeadow, Mass. and now Rector of St. James's Church, Derby, Conn." Dr. John Stone, who died in 1833, was also "one of the earliest and most interested friends of the church"

Colonel Lee's unswerving determination to form congenial religious ties for his workmen bore abundant fruit, for this we know: In 1636 Old First Church was founded. From that date until 1850 every church in Springfield, except the Unitarian, was a "direct outgrowth of the Armory Community," a situation probably unique in American Church History. The Universalists, the Methodists and possibly other church groups, availed themselves often of tolerant Colonel Lee's permission, and held their services in The Chapel instead of in private houses. Under that historic roof the Freemasons too, having no permanent place in which to foregather, held some of their first meetings, an interesting fact that is not an incongruous one here for "the religious character of Hampden Lodge was so pronounced at this time it was regularly contributing to the missionary work of the Orient, and had voted money to the fund for translating the Scriptures into Eastern tongues." Moreover Freemasonry in Springfield, like church life in Springfield, owes much to the public spirit, co-operation, and christian influence of the Armory Community, led by Colonel Roswell Lee, this city's first master.

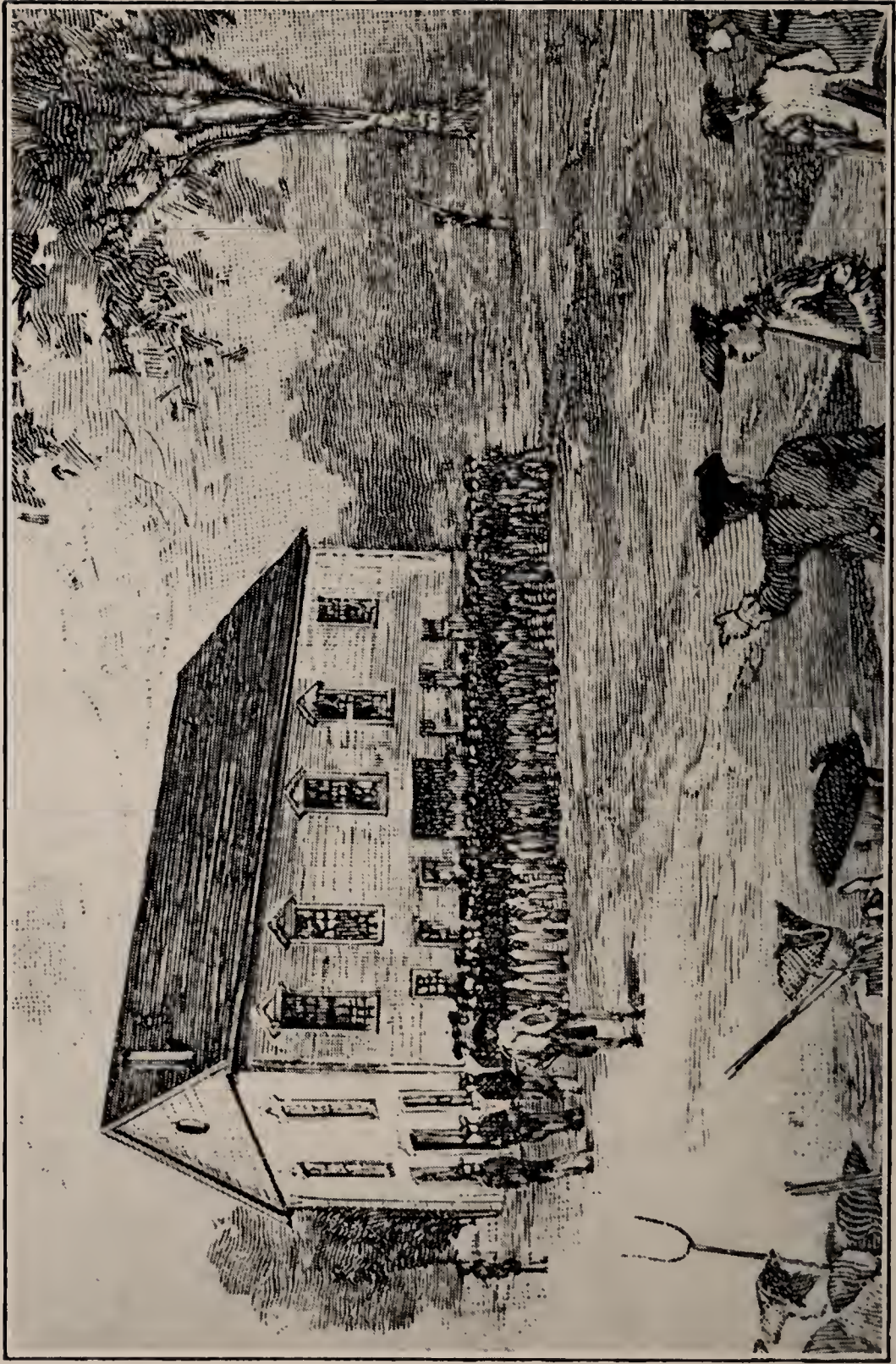
Honorable mention ought here to be made of two young clergymen of those early days. The Rev. Carlton Chase, who, as a young man was identified with unfulfilled plans for building a church with the help of the Unitarians, was consecrated Bishop of New Hampshire. His grandson, the Rev. Arthur Chase, became rector at Ware. George Washington Doane, sometime Bishop of New Jersey, conducted services in the

Armory Chapel. In 1824, he published a small volume of poems "of great beauty and power" among them, "Thou art the way; to Thee alone," and "Softly now the light of day," the latter being one of the few American hymns which has found its way into English hymn books. Bishop Doane played a conspicuous part in carrying out the Church's early Foreign Missions program and was the author of "Fling out the banner, let it float," often called "one of our greatest missionary lyrics."

The Rev. Dr. Titus Strong was another active friend of the church from 1817 until his death, July 11, 1855. He was asked to come as rector to this parish, but felt that his life work lay in another field.

Dr. Strong died in Greenfield during Mr. Child's rectorship, and his death called forth an expression of sympathy and gratitude in the form of resolutions adopted by Christ Church. Let us add a brief description of this rare old Christian gentleman, so great in his simplicity. He lived the life of a country parson of the first half of the 19th century. His meagre salary helped by "Donation Parties" barely sufficed for his humble needs and those of his large family. He worked in his garden, split his own firewood, studied, wrote his sermons with a "goosequill on foolscap paper," was a member of the School Committee, Rector of the Parish of Greenfield, and of Montague. He also preached in Ashfield, one Sunday each month. The Episcopal Church of today owes much to men like Dr. Titus Strong.

Now if at this point, we review the history of Christ Church thus far presented, we see it was founded under unusual circumstances. It was not a mission of a neighboring church. The idea of The Chapel on Armory Hill was conceived in the mind of Colonel Roswell Lee. Its purpose was to furnish congenial religious ties for his workmen. Being government employees they were exempt from taxation. The Old First Church in those days admitted no one within its doors who could not be taxed for her support. The life of the Chapel was Colonel Lee's responsibility, and he never shifted that



First Court House Defended Against Shay's Insurgents
Episcopal Services Held Here 1835-1836

burden to another's shoulders so long as he lived in Springfield. We have reason to be very grateful to Colonel Roswell Lee.

As the years went by Springfield decided to build a new Town Hall (1828). This indication of the town's growth indirectly concerned Christ Church history. The land wanted for the new building was near the corner of State and Market Streets, and was owned by Old First Church. The town purchased this lot, and gave as part payment the old Court House that formerly stood at the corner of Main and Sanford Streets. This building "was the court house which Daniel Shays and his party of 300 men took possession of on December 26, 1786, to prevent the holding of the courts when Shays's rebellion was gathering strength." Old First Church parishioners moved this building to Market Street, and used it for many years as a Parish House. In December, 1835, the Clerical Convocation of Massachusetts sent the Rev. Samuel McBurney to Springfield, as a missionary. For one year he held services in this old Court House but as far as we know he achieved no definite results, although work like his can never be judged by ordinary standards. During that year, Bishop Griswold made the Parish one visit, Sept. 1836, and in the summer of that year "two exchanges were made, one with the Rev. U. S. Wheaton of Hartford, and one with the Rev. B. J. Noble of Middletown, Conn."

There is, in Christ Church archives today, a small handmade, coverless book, dignified by the title "Parish Register." This was begun by Mr. Rutledge and continued by Messrs. McBurney and Lee. Written by them are lists of births, baptisms, confirmations, etc., and accounts of services held. One touches with reverent fingers this evidence of the discouragements and the labors of pioneers who conscientiously blazed a trail.—*S. H. F.*

THE RECTORS OF CHRIST CHURCH

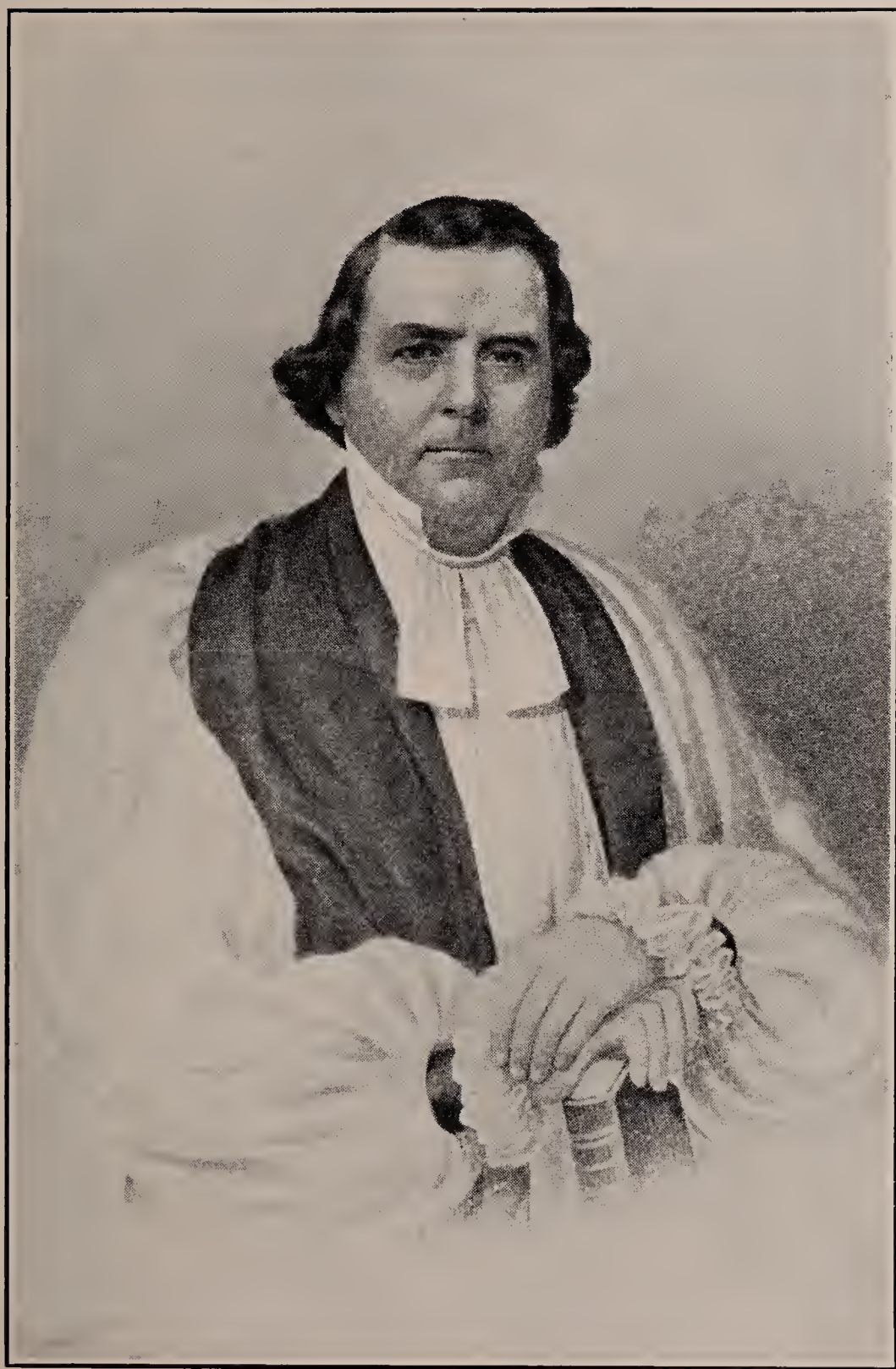
THE REV. HENRY WASHINGTON LEE, D. D., LL. D.

1838-1847

Springfield, in 1838, numbered about 9000 souls, and prided herself, justly, upon her public spirit, her progress, her business enterprise. Communication with the outside world was made by stage-coaches, on horseback or by cumbersome old steam boats that plied up and down the river. Business houses were confined mostly to Main Street, whose muddy condition constantly excited private and public comment. There was a large vacant lot, at the southwesterly corner of Main and Bridge Streets, where were held baseball games, picnics, firemen's musters, and an occasional circus. There was no library building, no charity organization, no Y. M. C. A., no Roman Catholic Church or resident priest.

On October 28, 1838, the rays of a great light penetrated the gloom of Christ Church's history. The Rev. Henry W. Lee was sent by the Board of Missions of Massachusetts, to assume charge of the Springfield Parish, contributing \$400 toward his salary. Like his father, Col. Roswell Lee, possessing rare administrative ability, love for his fellow men, and active interest in their physical and spiritual welfare, he picked up all the loose threads of Episcopalian activities, wove them into a firm, beautiful fabric, and because our church has had a continuous existence since the days of Mr. Lee, he justly deserves the honor of being called the founder of Christ Church.

Henry W. Lee was born in Hamden, Connecticut, July 29, 1815. He was made deacon in Grace Church, New Bedford, May 27, 1838, and ordained priest in St. Ann's Church, Lowell,



The Rt. Rev. Henry W. Lee, D. D., LL. D.

October 9, 1839 by Bishop Griswold who also instituted him rector at Springfield, April 2, 1840. He received the degree of D. D. from Hobart College in 1850, and from the University of Rochester in 1859. In 1867 the University of Cambridge, England conferred upon him the degree of LL. D.

The following wisps of information were gleaned here and there, some of them from letters written by Mrs. Eugene Lewis of Worcester (1922), Bishop Lee's daughter.

Henry W. Lee came to Springfield when he was only eight weeks old. He always called Springfield his home, and Christ Church his "first love." He attended the Academy, at Westfield, then became a pupil-teacher at New Bedford. Mr. N. F. Bent, a clergyman there, influenced Mr. Lee to study for the ministry, when he failed to receive an appointment at West Point which he had sought. He was married at Taunton in April, 1839 by Bishop Griswold. He had a younger brother named Edward Rutledge Lee. Miss Elizabeth Morton of Springfield is a niece of Bishop Lee. When he was rector of Christ Church he served on the School Committee of the city. At the time of his death, "The Church Journal and Messenger" said of him:

"As a man, he was very social in his nature, exceedingly agreeable as a companion, full of wit and humor. In personal appearance, he was commanding, standing like Saul 'from his shoulders upwards above his fellows,' which grand, physical development was a true index of his nobleness and magnanimity of soul. As a pastor of a flock, he was admirable; in this respect he had no superiors and few equals. He was especially popular among the poor, to whom he ministered with the utmost fidelity."

Mr. Lee was twenty-four years old when he preached his first sermon in the old Town Hall, the second story of the brick building, built in 1828, and now standing at the easterly corner of Market and State Streets. Christ Church then numbered twenty members. We have a tender memorial of that first service, for twenty years later the faithful Diah Allin received this letter from Rochester, N. Y.

"October 28, 1858

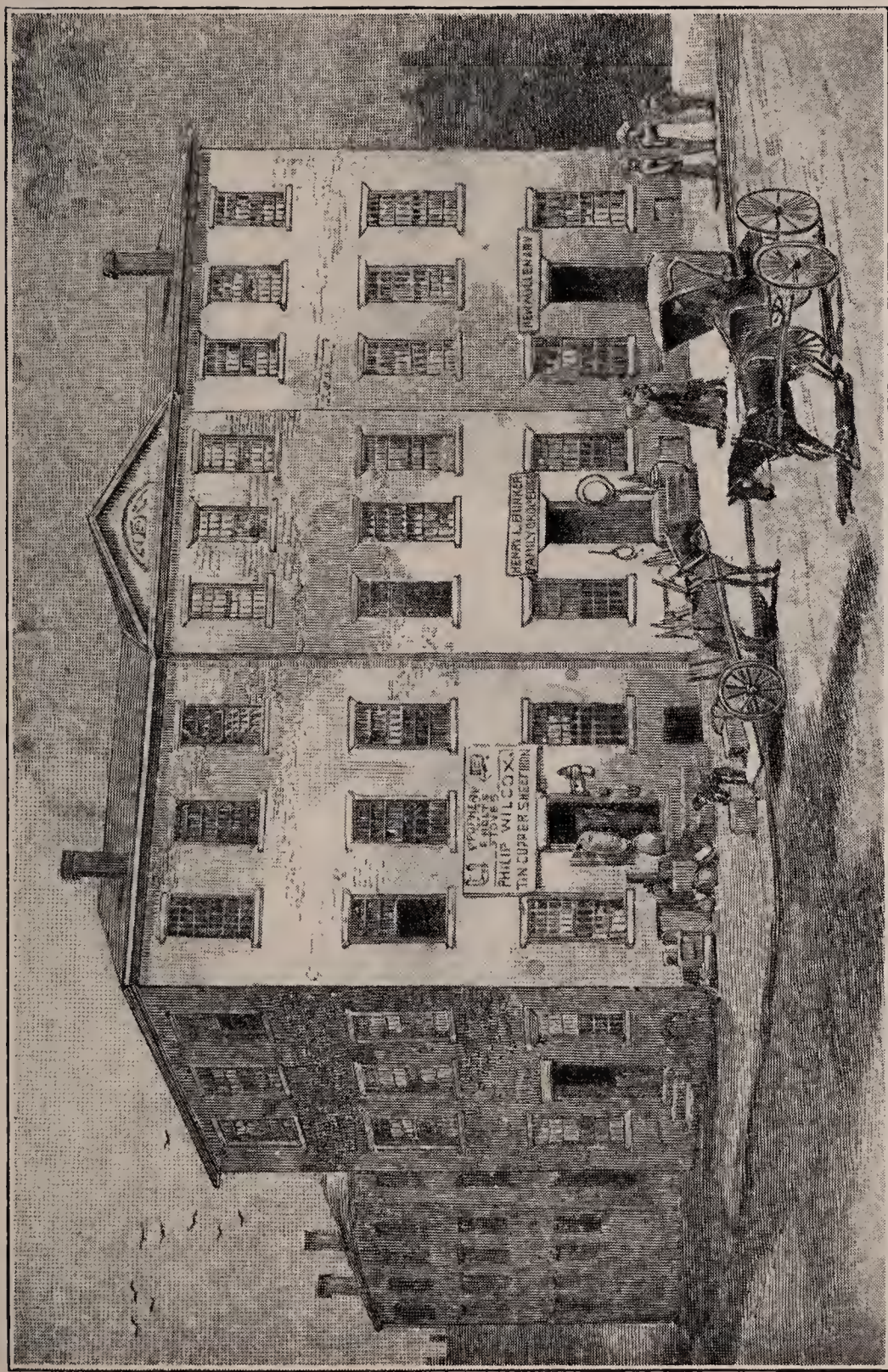
"The 28th of October, 1838, was the day when we first met in the Town Hall, to worship God in the venerable and cherished forms of our own Church. We were a little band, almost too fearful to go forward, lest disappointment and failure should terminate our undertaking. That first Sunday left its impression upon my mind, which can never wear away. I was just invested with the sacred office, poorly prepared for its duties, without experience, and among my own kindred, to attempt a work which we hardly dared expect would be a successful one. My morning sermon on that occasion was from these words, 'Woe is unto me, if I preach not the Gospel.' It is still preserved as a relic of the past, and whenever I see it, I am peculiarly affected, reminding me, as it does, of scenes now far away.

"Your affectionate Friend,
"Henry W. Lee."

The services were held in this Town Hall or in the Unitarian Church, until the Episcopalians' own church was completed in 1840.

Following the first service, the young Rector called a meeting at Union Hall, 528 South Main Street, November 30, 1838. Wardens and vestrymen were chosen, and it was "voted to retain the name by which the society had hitherto been known, Christ Church." The name Christ Church was not generally accepted in the village at first. The Press almost always spoke of "The Episcopal Church," even as late as 1869. A stranger one day entered the Old Corner Book Store and inquired the way to Christ Church. Stern old Dr. Osgood was present, and answered the question in his abrupt manner: "Christ Church! Christ Church! there are a number of them in town, which particular one do you want?"

The following year (1839) plans were under way for building a new church. That the venture had many friends is evidenced by the varied localities recorded in the subscription list.



Springfield's First Town Hall
Episcopal Services Held Here 1838-1840

Boston, Lowell, Chicopee, Longmeadow, Cabotville, West Springfield, Philadelphia, Connecticut, Virginia, etc. Bishop Eastburn contributed \$500. The family of the Rev. Edward Rutledge, then living in New Haven, Connecticut, was also a contributor. One evidence of the enthusiasm and ardent effort the young rector directed toward swelling the building fund is shown in another letter written to Mr. Diah Allin.

“Hartford, Ct., Feb. 26, 1839.

“My dear Sir:

“I expected to have gone to New Haven this P. M. but the stage left me behind. . . . by the liberality of the friends of the church in Hartford I have succeeded in obtaining \$450. . . . The Episcopalians here feel a deep interest in us, and will be most sadly disappointed in case our project should fail of accomplishment. But we must not dream of failure. I trust measures are in full operation for the increase of our subscription in Springfield. . . . I leave here for New Haven tonight. I do not anticipate much success there, or in New York. . . .

“Henry W. Lee.”

The largest single sum of money for the building of the first Christ Church was obtained from the Trustees of the nearby Shaker Society. The Trustees of the Episcopal Society reported March 4, 1842. “We had tried individuals in this town, had sent to Boston, and to Hartford without . . . having the encouragement of being able to have the use of the money several years, by paying the interest annually.” The Shaker settlement was “the only place where we could get any at any rate.” They loaned a little over \$2350.

The year following Mr. Lee’s coming to Springfield, Christ Church was incorporated by the Legislature of Massachusetts. Our steadfast friend, Dr. Strong, laid the cornerstone of the new church, and the recurrent dream of nearly a quarter of a century came true when the venerable Bishop Alexander Viets Griswold, assisted by the Rev. Alfred Baury of Newton Lower

Falls, and the Rev. Dr. Titus Strong of Greenfield consecrated the first Christ Church building, on April 1, 1840.

On October 1, 1839, the first marvelous train of the Great Western Railroad of Massachusetts (Boston & Albany) ran through Springfield and incidently with its coming, Christ Church shared with the city a signal honor, for from about 1840 to 1842, while engaged in the construction of this railroad, Major George W. Whistler, retired, a distinguished civil engineer lived here, the greater part of the period in the house situated at the corner of Chestnut and Edwards Streets known latterly as the home of Dr. Frederic B. Sweet. During those years, Major Whistler, his little children—among them James Abbott McNeil Whistler the great painter—and his wife, Annie McNeil Whistler, "The Lady of the Portrait," attended Christ Church.

On one plan of the pews sold in the early forties in the old Christ Church building is the name of Geo. W. Whistler written in pew No. 30, and in another plan his name, for some unaccountable reason, is written upside down in pew No. 9. On one list of those who gave money toward paying the first church debt is the name of Mrs. Whistler, who contributed \$100. There is also in the church archives part of a sheet of ordinary note paper on which is written a list of names, apparently in the handwriting of certain individual contributors to the first building fund. Mrs. Whistler's name is among these, in small clear script, the same—as far as it is possible to carry in mind—as that in the manuscript diary of the artist's mother in the New York Public Library.

One parishioner (1927) had heard her mother say that she remembered the Whistler family as they sat in church, the Major, the world-famous "Whistler's Mother" and the row of little dark-haired children of whom there were four, three boys and one girl.

James,—whose chief delight even as a very little boy was "drawrin'"—was born at Lowell, July 10, 1834. It is interesting to record that he was baptized, November 9, 1834, in the same

church in which the Rev. Mr. Lee was ordained priest,—St. Ann's, Lowell. He was called Jimmie, Jemmie, Jamie and James. He was baptized "James Abbott." It is said that he added, "McNeil" when he entered West Point fearful that the initials J. A. W. would have given his fun loving fellow-cadets far too many opportunities. Descriptions of him at about the time he left Springfield are pertinent.

"James at this time was tall and slight, with a pensive, delicate face, shaded by soft brown curls, one lock of which, even then fell over his forehead. In later years he was very proud of this lock, which turned grey while he was yet young "

"Whistler, as a boy, was exactly what those who knew him as a man would expect; gay and bright, absorbed in his work when that work was in any way related to art, brave and fearless, selfish, if selfishness is another name for ambition, considerate and kindly above all to his mother. The boy, like the man, was delightful to those who knew him, 'startling', 'alarming' to those who did not."

A brother, "Dr. Whistler—Willie—often told his wife of the dread with which he and Jimmie, when very little, looked forward to Saturday afternoon, with its overhauling of clothes, emptying of pockets, washing of heads, putting away of toys, and general preparation for Sunday when the Bible was the only book they were allowed to read. Every line Whistler wrote was evidence of his familiar knowledge of the Bible."

Quite apart from this incidental honor of the brief sojourn of a famous family here, the Great Western Railroad, fiercely contested at first by stage-coach lines and passenger carrying river-craft, contributed more than any other agent to the town's civic and religious growth and prosperity. As a matter of course Christ Church shared this growth and prosperity.

On April 5, 1847, the Trustees of the Episcopal Society of Springfield joyously announced that "they have been enabled to cancel the debt which has been so long against them, and the church is now free from any incumbrances." The Missionary

Society at Roxbury, had noted this happy condition, and the hopeful outlook of the church. It extended to Mr. Lee a call to become rector of All Saints, Worcester (March 3, 1846.) It felt that that Church needed a man of Mr. Lee's gifts. But his parishioners remembered too well the lean years through which they had recently passed and felt they could not permit their leader to leave them at this time. We record especially the words of Mr. Diah Allin. Mr. Allin played a conspicuous part in the early Christ Church history. His children were among the first to be baptized in the Armory Hill Chapel and he was one of the first vestrymen there. In later years, Bishop Lee writing to Mr. Allin called him "My sincere and devoted friend, . . . who today is prominently connected with the scenes that are passing in review before me." Regarding Mr. Lee's going to Worcester, Mr. Allin wrote to the wardens and vestrymen, earnestly asserting that the Board of Missions did not realize how keenly Mr. Lee is needed here, even if all the debts were paid and the church was so well established; he suggested a larger salary, and added, " . . . I fear we should find our congregation dwindling away, and that we should very soon find ourselves in a most unpleasant and unhappy predicament." Mr. Lee deeply appreciative of this well deserved attitude decided to decline this call. He wrote, March 14, 1846, " . . . I am cheered and rejoiced to know that I have the affection and confidence of those to whom it is my privilege to minister in holy things."

Bishop Alexander Viets Griswold died during Mr. Lee's rectorship, and a Memorial Service in his honor was held in Christ Church. "The Church was shrouded in mourning; all day at the usual hours the bell tolled,—and in the afternoon a funeral service was performed; after which, as the people were retiring, the age of the man old and full of years was announced by the solemn peal."

Two years later, Mr. Lee was called to Rochester, N. Y. This time, he deemed it wise to accept the call (Nov. 18, 1847), although he wrote of his feelings later.

“Rochester, N. Y.

“Feb. 21, 1848.

“ . . . It cost me many painful struggles to break away from the ties that bound me to my first parish, but there were considerations . . . which made me willing to leave. Those considerations were not of a pecuniary nature.”

Dr. Lee was rector of St. Luke's Church, Rochester, New York, for about eight years. In that church he was consecrated Bishop of Iowa, October 18, 1854. He died September 26, 1874. During Mr. Lee's rectorship of Christ Church, “144 were baptized, 84 confirmed, and the 20 communicants increased to 190.”

THE REV. HENRY WRIGHT ADAMS

1848-1849

The Rev. Henry Wright Adams was born in Brookfield, Vermont, March 12, 1818. He was graduated at Wesleyan University in 1841, and became preacher in the New Hampshire Conference of the Methodist Church but withdrew from the Conference in 1847. He was ordained priest by Bishop Eastburn, October 10, 1847, coming to Christ Church the following year and remaining about eighteen months.

At the beginning of his ministry, wishing to augment his small salary Mr. Adams purchased several acres of land in the vicinity of Pine Street and conducted a farm there. Unfortunately it was suggested by a few persons that the parish suffered from the rector's divided interest. Although he was wholly exonerated from these unhappy charges, he thought it best to resign. In accepting his resignation, the wardens and vestry wrote to him that " . . . we bear witness to your ability and piety as a clergyman of the church." Bishop Eastburn also wrote at this time, "I feel a sincere regard for Mr. Adams."

Sometime in the fifties Mr. Adams left the ministry and became a very successful inventor, his home then being in Philadelphia. He died suddenly of apoplexy at Charlotte, North Carolina, September 21, 1881.



The Rt. Rev. Abram N. Littlejohn, D. D., LL. D.

THE REV. ABRAM NEWKIRK LITTLEJOHN

1850-1851

The Rev. Abram Newkirk Littlejohn followed Mr. Adams as rector on Jan. 20, 1850 and he, too, stayed only a short time, in all about nineteen months.

Dr. Manton Eastburn was Bishop of Massachusetts at that time. "The Bishop, it should be said, was a staunch defender of the principles of the Evangelical School." It is instructive to read what this Bishop wrote concerning Mr. Littlejohn, when he was a candidate for rector of Christ Church. He said he did not know the man personally, or ever heard aught against him, but, he went on to say, "I hope your parish are quite sure about Mr. Littlejohn's soundness of sentiments a good many of the Connecticut Clergy have been strong Tractarians, and others have leaned very much to ultra views We want sound scriptural and moderate views." Thus the great Tractarian Movement of far off England brushed ever so lightly Christ Church, Springfield.

Mr. Littlejohn was born in Florida, Montgomery County, New York, December 13, 1824. During his diaconate he was in charge of St. Ann's church, Amsterdam, New York, and of St. Anthony's church, Meridan, Connecticut. As priest, his first parish was Christ Church. In 1855, he received the degree of D. D. from the University of Pennsylvania, and in 1880, the degree of LL. D. from the University of Cambridge, England.

Mr. Littlejohn found that Christ Church was in a flourishing condition, and that the congregation had outgrown the seating capacity of the building. A Committee on Enlarging the Church was formed and reported, April 21, 1851, that during the year just closed the Parish treasury had \$500.00 above

expenses and plans had been made for enlarging the church fabric, and in other ways improving the property.

Mr. Littlejohn did not remain to see these changes completed, but accepted a call to St. Paul's Church, New Haven. He wrote, July 1, 1851: "Though I have not been long with you, yet many ties have been knit in that brief time, which it is painful for me to sever."

In 1860, he became rector of Holy Trinity, Brooklyn, New York, remaining there eight years. In 1868, he was elected Bishop of Central New York, but declined. In that year he was consecrated Bishop of Long Island. As a writer, he made many contributions to church and general literature. Bishop Littlejohn died in 1901.

In the Pre-Convention number of "The Church at Work," 1922, there is a composite picture of the House of Bishops of the General Convention, held in Boston in 1877. In this picture Bishop Littlejohn stands beside Bishop Alexander Burgess.

In 1926, his name appeared in the daily press. It was there recalled that Bishop Littlejohn with Bishop Potter and the Rev. Dr. John Welsey Brown officiated at the marriage of Miss Consuelo Vanderbilt and the Duke of Marlborough in St. Thomas's Church, New York City.



The Rev. William S. Child, D. D.

THE REV. WILLIAM SPENCER CHILD, D. D.

1851-1859

Christ Church's next rector was the Rev. William Spencer Child. He came here, Sept. 29, 1851, from the Diocese of Rhode Island, to which he had been transferred by the Bishop of Virginia, soon after taking deacon's order. He had been assistant minister of Grace Church, Providence. Bishop Henshaw wrote of Mr. Child at that time, "His public ministrations have received such warm commendations as are rarely accorded to those of young clergymen." Mr. Child found the Church's improvements well under way, the congregation, meantime, worshipping in the Unitarian Church, whose cornerstone Dr. Titus Strong had laid so many years before.

The contemplated changes in the Church building on State Street were finished in the spring of 1853, one year after Springfield became a city. They had included an addition of thirty-one feet to the length of the church; thirty-two new "slips," a chancel with vestry and "library rooms." The location of some of the old "slips" had been changed, a new gallery erected, ribs on the ceiling, new plastering on side walls, and, as the Committee reported, "We believe we have made an entire new church, so far as the interior is concerned." The exterior was also painted.

Of the years of Mr. Child's rectorship, Dr. Slattery said; "Names of great importance begin to appear more and more upon the record, such as John Bliss Stebbins, for thirty-six years Senior Warden, and constant benefactor; James D. Brewer, long time Junior Warden and leader in the building of our present Church; James A. Baldwin, who endowed the parish and with his wife left a large legacy toward the

building of the tower; Nathan Adams, in whose memory his wife and son endowed a free bed in the Springfield Hospital for the benefit of parishioners of Christ Church. And there are other names,—George W. Winchester, William Connor, Clark W. Bryan, for example,—but it is difficult to find a place to stop when one begins to name those whose lives have made the parish. Perhaps those who in God's sight did most will not be named at all."

Mr. Child always took an active interest in the Mission at Chicopee. At the earnest request of Westfield churchmen, he occasionally drove over there, and conducted services in a parlor. This Mission had been in existence since about 1789.

Mr. Child's health failed while he was in Springfield, and he asked for a four months' leave of absence, hoping to regain strength with which to carry on his work. However he felt it necessary to resign, although he said, "After a term of service which has lasted for $7\frac{1}{2}$ years, I cannot contemplate such a step without great pain and grief of mind."

After leaving Christ Church, Dr. Child was rector, first, of a church in Brooklyn, N. Y., then of Zion's Church, Newport, Rhode Island. He resigned this charge, then founded and conducted a very successful school for boys, called "St. John's School," which became known for its high standard of scholarship. He continued this work until his death. A beautiful celtic cross in Pine Street cemetery, Springfield, marks his final resting-place.



The Rev. George H. McKnight, D. D.

THE REV. GEORGE H. McKNIGHT

1859-1869

The Rev. George H. McKnight came to Springfield from Madison, Indiana, November 6, 1859. Bishop Manton Eastburn instituted him rector of Christ Church, Bishop Henry W. Lee preaching the sermon at the service. Mr. McKnight was a very scholarly man. He was considered an authority on questions pertaining to church creed or doctrine. He was one of those who changed vestments before preaching. It was a great mystery to certain interested children in the congregation just when and how he effected this change.

On April 26, 1861, Mr. McKnight was called upon to perform a very unpleasant duty. A young man, Alexander Desmanteau, by name, while under the influence of liquor, committed a most brutal murder. He was imprisoned in the old jail on State Street and condemned to death, by hanging, a sentence rarely pronounced in Massachusetts. The case aroused a great deal of sympathy in the city, for the young man, while awaiting trial and sentence had devoted many hours to religious reading, and as a result his penitence and conversion seemed perfectly sincere.

Desmanteau showed decided leaning toward the Episcopal faith; so much so, that Mr. McKnight received a certain amount of publicity in connection with the affair, as noted in the Springfield Republican, April 15, 1861: "Some inquiry has been made as to why the chaplain of the jail did not administer the sacrament to the prisoner, Desmanteau. It was simply because the prisoner desired to receive it at the hands of an Episcopal clergyman. To set the matter right, Rev. Mr. McKnight has given Rev. Mr. Jordan a letter stating the fact,

and also vouching for the general fitness of the latter for his position as chaplain." Later, at the execution, the public address was delivered by Mr. McKnight, this being the prisoner's request.

When the Nation began its great Civil war, the current of Christ Church life was diverted from its accustomed channel, for Springfield became, at once, the scene of military activities. "The Tenth Massachusetts Volunteers," was one of the first enlisted. It encamped on Hampden Park and was reviewed by Governor Andrew and staff July 10, 1861. There was also Camp Reed, situated about a mile east of the Armory.

Mrs. James Barnes, wife of General Barnes, was the leader of the women organized to perform the war duties that always fall to their lot,—making hospital supplies, meeting the trains with a bit of cheering refreshment for the passing soldiers, and caring for the sick and wounded when the boys came home. The ladies of Springfield at the time of Governor Andrew's visit, presented the regiment with an unusually beautiful stand of colors national and regimental, Mrs. Barnes making the presentation speech.

At the beginning of the war the ladies of Springfield met at the City Hall, and "each church, in turn selected from its number those who served as an executive committee." Christ Church elected the following committee: Mrs. Elisha Gunn, Mrs. Connor, Miss Sophia Clary, Mrs. J. D. Brewer.

There is no available list of Christ Church boys who fought as privates during the Civil War, but the names of some of her members who paid the supreme sacrifice are, no doubt, inscribed on that splendid monument on Court Square, presented by the late Mr. Gurdon Bill. Let us speak of three brave officers.

General Robert E. Clary fought in the Civil War from 1861 to 1865. A brother of General Clary was with Commodore Perry, when he opened Japan. A grand-niece married the English poet, Alfred Noyes. General Clary was not a communicant, but he attended Christ Church, and his family, espec-

ially his sisters, the Misses Sophia, Isabel and Ellen Clary, were enthusiastic, active members.

General James Barnes enlisted while living in Springfield, at the age of 55. He was in active service throughout the War, receiving a serious wound at the battle of Gettysburg. He died in 1869 as a result of this wound, of exposure, and of disease contracted in southern camps. His funeral services were held in Christ Church a few months after the happy marriage of his daughter in the same building.

Major Homer G. Gilmore was one of the Christ Church boys who fought in the Civil War. As a private in the old Springfield City guard, he was the first to answer "I" when in 1861 the call came for volunteers for the National Army. His war record is a most honorable and active one. He fought in many battles, among them St. Mary's Heights, Battle of the Wilderness and Spottsylvania Court House. At the latter engagement, he received a severe wound that necessitated a stay of some length in a hospital. He was mustered out, July, 1864. His promotion from private to Major was inevitable. Following the war, he was a member of the Peabody Guard, in which he was gradually promoted from Lieutenant to Colonel. It was characteristic of this good soldier, that he preferred the title "Major" because he had been so breveted "for meritorious service," in the battles of the war.

During the Civil War, Springfield, having the United States Armory within its borders, attracted many workmen and, "the city limits had scarcely room to contain all the newcomers, —had not food and shelter sufficient for the proper accommodations for all the workmen who had so suddenly gathered Every house in the city was stored full of humanity from basement to attic, and prosperity reigned on all hands."

We are indebted for the most part to the files of "The Springfield Republican" for a reflection of Springfield church and secular life throughout those trying years. We find an occasional item referring to Christ Church that accents her feeling of responsibility under the new conditions. We read for instance,

April 23, 1861: "Rev. Mr. McKnight of the Episcopal Church preached a sermon on Sunday upon the duty of the citizen to the government, which gave great satisfaction to his patriotic hearers."

A great "Soldiers' Fair", at which \$25,000 was raised for a "Soldiers' Rest," at Springfield was held at the City Hall, Christmas week in 1864. Mrs. James Barnes was the chairman of the committee of ladies appointed to make arrangements for this fair. Associated with her, were Mrs. Adams, Mrs. Gunn, Mrs. Brewer, Mrs. Connor, Mrs. Stebbins, the Misses Clary and many other Christ Church members. The Fair engaged the attention of the entire city during the weeks of preparation, and was a subject of pleasant conversation for weeks following, and in many instances, even to the present day. The culminating event was the auction of an autograph letter from President Lincoln to the ladies of Springfield expressing regret that he was unable to accept their invitation to attend this Fair. It was struck down for \$22, to Mr. James D. Brewer, and is still in the possession of the family. A similar letter written by Mrs. Lincoln, was received too late, for auction, and became the property of Miss Bella Clary Saxton of Washington, D. C.

In 1865, came the thrilling news of the fall of Richmond and later the great, glad news of Lee's surrender. On both historic days, Springfield witnessed a "hearty spontaneous manifestation of joy." Flags were displayed, bells rung, cannon fired, steam whistles blown, and small boys added to the awful noise with horns, drums and fireworks. The tower of the City Hall was racked with the continued ringing of its bell, the tongue of Old First Church bell was broken. Then came the awful tragedy of Lincoln's assassination. On the days following that unparalleled event, on buildings along the principal streets were seen portraits of Lincoln with the National colors, flowers, and yards of draped black cloth. On the Sunday following, the churches were decorated with the same sad emblems and "the Easter Service of rejoicing was blended with

deepest mourning at the President's death. Rev. Mr. McKnight preached from Colossians III, and during his discourse, alluded with touching solemnity to the sad event of the hour." A public funeral was later held in City Hall. Dr. J. G. Holland preached the sermon to a crowd that overflowed the building. Added to this, "all the churches were open at noon, and the attendance was uniformly large. In most cases the drapery was the same which was put up for last Sunday, but at the Episcopal and one or two other churches a much more elaborate and elegant display was made."

After the war, Springfield continued to grow in numbers and prosperity. Many who had come here to work in the Armory, found our city so desirable, that they decided to make it their permanent abiding place, and church attendance grew apace.

Dr. McKnight remained in Christ Church and contributed to its spiritual and material growth until 1869, when he accepted a call to become the rector of Trinity Church—the largest Episcopal Church in Elmira, New York. Three resolutions adopted by Christ Church at the time of his leaving, speak of the esteem in which he was held. Resolution II sums up so well the tangible results of his ministry it deserves quoting in full.

"Resolved: That in looking upon the past we cannot fail to recognize his successful ministry, especially in the extinguishment of our large parish debt, in the prosperity of our Sunday School, in the addition of a pleasant and commodious Sunday School and lecture room, in the increased offerings of the church for missionary and benevolent purposes, and in short, in all the labors which tend to promote the spiritual and temporal prosperity of the church; and in this separation we feel we have sustained a great loss not only in this church but in the Diocese and Community at large."

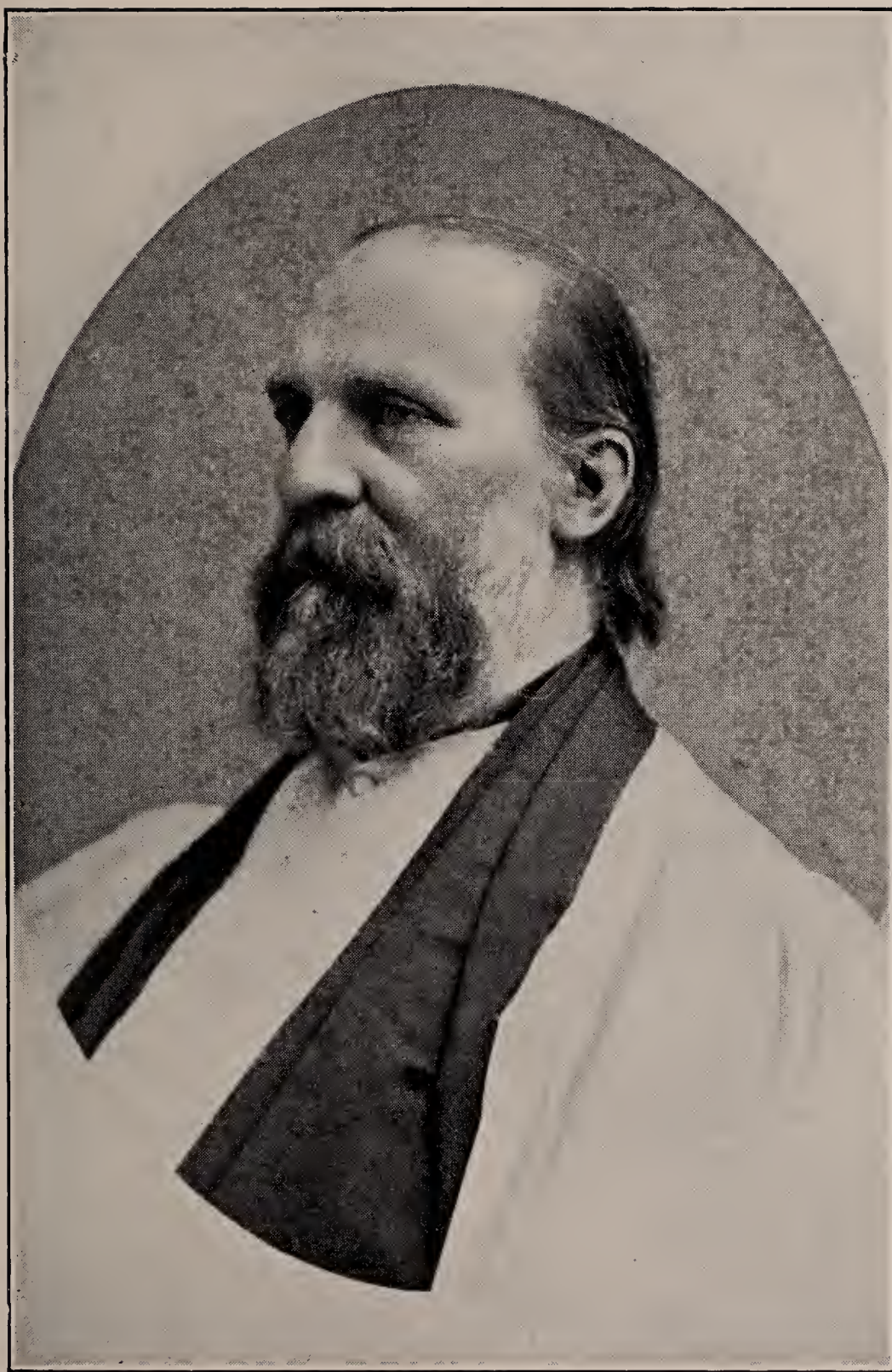
THE REV. ALEXANDER BURGESS, D. D., LL. D.

1869-1878

The illustrious family of which Dr. Alexander Burgess was a member numbered at least three generations of clergymen. This family gave the church three bishops, Bishop George Burgess, D. D. of Maine, Bishop Frederic Burgess, D. D., LL. D., late Bishop of Long Island, and the one-time rector of Christ Church, Bishop Alexander Burgess, D. D., LL. D., who gave the church faithful service as first Bishop of Quincy, Illinois. The Rev. Thomas Burgess Jr., now at the Church Missions House is a grandson, and the Rev. Frederic Burgess Jr., of Zion and St. Timothy Parish New York City and the Rev. George Burgess, one time rector of Grace Church, Chicopee are grandnephews of Bishop Alexander Burgess. His only son the Rev. Thomas Burgess was ordained in Christ Church, and as priest, preached his first sermon there.

Alexander Burgess was born in Providence, Rhode Island, October 31, 1819. He was graduated at Brown University in 1838, at the age of nineteen, and at the General Theological Seminary in 1841. He was made deacon in Providence, November 3, 1842 by Bishop Griswold, and ordained priest November 1, 1843, by Bishop Henshaw. While in deacon's orders he had charge of St. Stephen's Church, East Haddam, Connecticut. In 1843 he became rector of St. Mark's Church, Augusta, Maine, which office held until Easter 1854, when he removed to Portland, Maine, where he was rector of St. Luke's Church until 1867. From 1867 to 1869 he was rector of St. John's Church, Brooklyn, New York.

"Dr. Burgess was a deputy to the General Convention of the Episcopal Church from 1844 to 1877 and represented the



The Rt. Rev. Alexander Burgess, D. D., LL. D.

diocese of Maine, Long Island and Massachusetts during that time. In 1877 he was president of the house of deputies." In 1866, he was elected to succeed his brother, the first bishop of Maine, but declined.

When Dr. Burgess came to Christ Church, he found one of the most inspiring, if not one of the most difficult problems confronting him that a rector ever has to face. The seating capacity of the church was fast becoming too small for the number of persons to whom he must minister. The need of a new building was imperative. So Dr. Burgess' great work in Springfield was the building of the present Christ Church.

It is interesting to note, in passing, that many who had attended services for so many years in the old church thought that it required a certain amount of courage to "climb that grade to the new church on the hill." To digress even further let us recall an evidence of Springfield's growth that of necessity influenced Christ Church, especially its attendance. In 1869, the city's first horse car jangled a successful trip over its iron rails from Hooker to Oak Street. "The car was filled with passengers and thousands of people stopped on the sidewalks to stare after the new fangled coach." It was put on runners in winter until 1876.

To return to the church's problem. Everything pointed to its happy solution for the church was sound financially, and "there was a great deal of vigorous life in the Parish."

Furthermore interest was not wholly parochial for parishioners today who were here in those days remember that they thought little of walking over to the "Church of the Good Shepherd" in West Springfield and helping with the afternoon service; for those who did not care to walk, a three-seated wagon left the Rectory each Sunday afternoon. It was a happy custom to teach in the Sunday School and to help with the music and the service in the other missions, where often there was only a Lay Reader. Two lovers, during the days of their engagement, were among these workers, and it was noted with sympathetic interest that with the joy of service was mingled

the joy of loitering along the highway, and lingering in the friendly shadows of the old toll bridge.

Miss Mary Burgess, daughter of Dr. Burgess, helping reconstruct those by-gone days tells us: "At Christmas and Easter, all these Missions united in the service in the Mother Church My strongest memory is of a very united, happy parish and very many true friends. My sisters have the same pleasant memories." Christ Church and each of her Missions had a banner, each Sunday School Class an emblem. On the days of the Union meetings all met in the old Church, formed in line, and with proudly carried emblems, and waving banners, they marched to Service in the new church.

Christ Church's first assistant ministers were called at this time, having for their especial work the charge of these missions. Those who served under Dr. Burgess were the Rev. John L. Egbert, the Rev. Alfred E. Johnson, and the Rev. Messrs. Benedict, Parker, Capers and Gregson.

The warden and vestrymen list tells the story of the kind of workers the Parish had, and a press notice of the day pays further tribute to "James H. Norton, Col. James G. Benton, Lieut. Henry Metcalfe, Thomas Warren, Jr., R. F. Hawkins, C. O. Chapin, Dr. Adams, William Gunn, Elisha Gunn, Wm. G. Chamberlain, Geo. W. Winchester, J. A. Baldwin, William Patton, Sheldon Webster."

The lot upon which the present Christ Church stands was duly purchased and the building of the new church begun; the fine old colonial mansion that stood on the lot was moved to the rear, and became the rectory. But the financial panic of the early seventies affected business conditions to such an extent that many conscientious church members sustained such severe losses that they were unable to pay the money which they had pledged. Consequently when the church was finished, the parish faced a debt of nearly \$70,000. When this fact was realized, Dr. Burgess fearing that he had influenced the vestry to their harm, made a special gift of \$10,000. The members, too, rallied to the emergency, and unitedly, cheerfully, enthus-

iaistically, by Herculean efforts, reduced the debt to \$40,000.

In spite of all obstacles, the building was finally completed and occupied, although the Sunday School, week day services, and other parochial meetings were held for years in the basement of the old church, or at the new rectory. The Press, May 22, 1876, thus described the first service: "The people of Christ Church, took possession of their new edifice yesterday, in the most informal way, although the service inevitably acquired dignity and impressiveness from the vaster surroundings. The choir of boys was led by a quartet consisting of Mrs. Mattoon and Mrs. Fowler, Mr. Safford and Mr. Fisher, and the music was spirited, effective and appropriate." The preceding evening, "The Episcopalians had their last look and service in the old church building . . . and the large audience, impressive ritual, and sacred associations made the occasion notable." Dr. Burgess preached an historical sermon, paying high tribute to those to whom the Church owed its existence. He said also, that, "the total number of persons baptized into the church has been 952, confirmed 701, married 528, buried 618, added to the communion 1316."

Dr. Burgess was rector of the new church four years. He was there consecrated first Bishop of Quincy, Illinois, May 15, 1878. To this service came Bishop Smith as presiding Bishop. Bishop Huntington preached the sermon and with Bishop Williams assumed the duties of consecrator. Bishop Clark, Bishop Littlejohn and Bishop Paddock were also present. Bishop Smith of Kentucky, the presiding bishop was over eighty-five years old, and leaned on the arm of Bishop Williams. His voice was very weak, and his step very feeble but his mind was clear and vigorous. Bishop Burgess's Episcopal robes were presented to him by the parish. A tent was erected at the side of the church for a robing room, near the entrance of which a lawn sign found its way, clearly marked "No crossing."

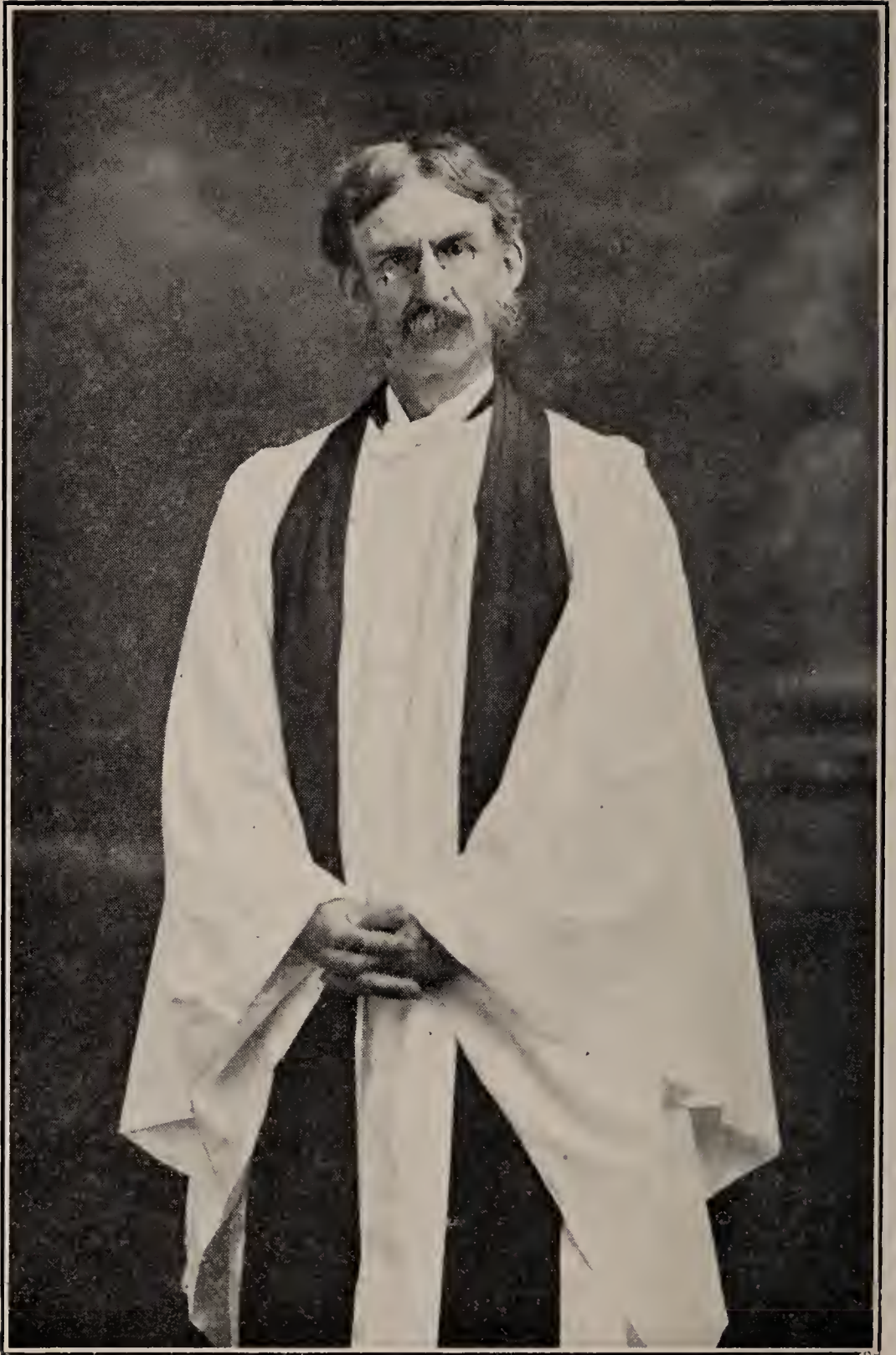
Rev. Alfred Evan Johnson, wrote September 6, 1922, "I have pleasant recollections of the Consecration of Dr. Burgess as Bishop of Quincy at Christ Church in May, 1878. He was a

vigorous and successful administrator of the parish, a staunch churchman, a strong preacher, and a genial and sympathetic pastor. I was always made very welcome at the rectory where the home life was delightful. We can further recall Dr. Burgess's character and love for his people by quoting a part of a carefully preserved letter, written by himself.

" From my old Parish, and its field of present age influences and very rich promise of the future, I part with great reluctance." It was a cherished hope of Dr. Burgess that Christ Church might some day be made a Cathedral.

"Bishop Burgess published a memoir of his brother, the first bishop of Maine (1869); also sermons, addresses, etc., with Sunday School question-books, carols and hymns, ... " He was a contributor, also to periodical church literature.

Bishop Alexander Burgess died in Vermont, October 8, 1901.



The Rev. John C. Brooks

THE REV. JOHN COTTON BROOKS

1878-1907

It was characteristic of the Rev. John Cotton Brooks that when he wrote from Providence, Rhode Island, November 15, 1878, accepting the rectorship of Christ Church, he said that he would try to be in Springfield in time to help with the Christmas celebration. Those words express his attitude throughout his rare ministry of twenty-eight years. He gave unstintingly of his time, of his money, of his love, of himself, to whose need he knew. It is probably impossible to-day to find a group of persons regardless of color, race or creed, who lived in Springfield, during Mr. Brooks' rectorship here, who cannot individually speak of repeated acts of heroic devotion to many known households. At the time of Mr. Brooks' death, stories were repeatedly told, showing how high a place he held in the hearts of persons in different walks of life. One parishioner calling at a home of limited means saw hanging on the wall a picture of Mr. Brooks cut from a newspaper, with a wreath hung around it, a humble token of sincere, loving reverence. A cabman told another Christ Church member, that there was not some hour of the day or night during which he had not been called to take Mr. Brooks to one or another house, where trouble or sickness had found an abiding place. One Roman Catholic woman to whom Mr. Brooks had often given food and fuel to supply her need, was asked if she attended Mr. Brooks' funeral. "Yes," she said, "and if it had been held in Boston, I would have gone, if I had had to walk," and those who knew her, knew she would have made the attempt. Many speak often of his love for children, and especially his delight in their Christmas parties, and how rarely a child came for-

ward to receive a gift whose name and face were unknown to Mr. Brooks.

The Rev. John Cotton Brooks was born at 11 Chauncey St., Boston, August 29, 1848, a member of the famous Brooks family. He was named for the Rev. John Cotton of England, in whose church he was privileged to speak, when touring that land. He was graduated from Harvard University in 1872, and from the Episcopal Theological Seminary, Philadelphia. Four of his five brothers became clergymen of the Episcopal Church. "He was Rector of St. James' Church at Bristol, Penn. but having contracted malaria there was obliged to resign from the Parish, and at the request of the Bishop of Rhode Island, took charge of St. Gabriel's mission at Providence, which needed building up at that time. He was there a year and set the mission on its feet, while waiting for sufficient strength to take a regular Parish, and from there he accepted a call to Christ Church." When he began his work in Springfield, his health was far from robust, yet outside his church his interests and activities were many and varied. "He was Archdeacon in the undivided Diocese under Bishop Lawrence, and a Dean of Convocation, Deputy to the General Convention, and President of the Standing Committee in the new Diocese." He was, at one time, President of the Union Relief Association, and he was one of the founders of the Springfield Hospital, which was dedicated in 1889. He was the directing genius that reclaimed Merrick Park from undesirable conditions and made of it one of the beauty spots of a fair city, a worthy cause for civic pride.

In his oft-mentioned historical sermon, "Seventy Years," Dr. Slattery speaks thus of the conspicuous achievements of Mr. Brooks, as rector:

" . . . John Cotton Brooks . . . found a brave people facing still a debt of \$40,000. For four years there was a struggle to pay the interest and to make ends meet. But ends would not meet, and one night in 1883 the Rector and certain parishioners came together to devise a plan for abolishing a

debt which had grown to be \$43,000. The old property, sold at auction, brought \$15,000. Another \$15,000 was given by members of the parish, and the remaining \$13,000 was provided by the assurance of a generous legacy. In 1885 the new organ was given In 1887, while the parish was making ready to build the much-needed parish house, there was imminent danger of an unsightly building to the south of the Church. The parish house plans were pushed aside, and parishioners, high-minded citizens outside the parish, and the city government co-operated to buy Merrick Park and give it to the city forever. In 1888 the parish house was finished with a debt of \$14,000 which was paid at length by the gift of an invalid, William Jones. In 1891, \$10,000 was given to build a suitable chapel for St. Peter's In 1900 there was still a debt of \$14,000 on Christ Church, but with another heroic effort, ... it was paid. On October 10, 1900, Bishop Lawrence came to consecrate the Church and to preach one of the notable sermons of Western Massachusetts; for with conviction and charity he explained to representatives of the congregation, of officers of the city, and of other Christian organizations the place which the old church of the founder of Springfield, William Pynchon, had for the New England of our day. People who recall the services of Christ Church for many years, recall this service as the climax of joy and praise; and so it should have been, for in it our Church was offered as a glad gift for all who will use it in all the days to come."

Mr. Brooks knew two other conspicuously happy events. On December 1, 1888 was celebrated the fiftieth anniversary of the founding of the Parish. In 1903, the members of Christ Church joyously celebrated the twenty-fifth anniversary of Mr. Brooks' coming as rector.

In 1886 the first assistant minister under Mr. Brooks was elected, Rev. Daniel Dulany Addison. His successors were the Rev. Messrs. Newton Black, William Edward Hayes, Edward Lincoln Atkinson, James De Wolfe Perry, Jr., James Clement Sharp, Edmund Janes Cleveland, Donald Nelson Alexander.

Mention should also be made of the Rev. John McGrath, a man of most courtly bearing and of a gracious, benign personality, who endeared himself to Christ Church members while, for a short period, he assumed charge of the parish during an illness of Mr. Brooks.

There were great laymen whose last days were during Mr. Brooks' rectorship, men who had lived through the almost overwhelmingly discouraging days of church building; men who, as each signed the mortgage on the present edifice "knew that he became liable for the whole amount;" men, who under the leadership of public-spirited rectors had identified themselves with movements for Springfield's progress and achievements. It is unfortunate that, save in official lists, so few written words have come to light telling specifically what was the work of these faithful churchmen of a former generation. We find the name of Mr. George N. Parsons at the head of the list of those who pledged money to build the new church. Mr. Daniel P. Crocker gave the first contribution toward the building of the Parish House. Mr. John D. Brewer the "working member" of the building committee, with the added burden of uncertain funds, gave unreservedly of his time, of his labor, of his thought, until he had carried to completion his monumental task. Mr. Theodore Chapin Beebe is remembered as one of those, who, when business reverses came, led his family in acts of heroic self-sacrifice until he had "paid the uttermost farthing" of his pledge. Of Mr. John B. Stebbins a Boston periodical wrote in 1899:

"In the death of Mr. John B. Stebbins the venerable and beloved warden of Christ Church, Springfield, at the ripe age of eighty-two years, on Jan. 20, the church at large, and more particularly the Diocese of Massachusetts and the parish of which he was for so many years a warden and an officer, have suffered a peculiarly heavy loss and bereavement. His was a life which furnished the highest example of the pious and devoted laymen, drawing all his power and inspiration from his association with the church, and consecrating in return all his

abilities and zeal in commercial life to her. . . . His fine face, so full of the blended dignity and sweetness of the soul within, has been a familiar sight at our Diocesan Conventions since 1846, and he has represented us with honor in the General Convention of the Church His memory will be enshrined with loving gratitude in the past history of the parish for all time to come ”

During Mr. Brooks' rectorate, for the second time in Christ Church history, parochial life was overshadowed by a greater interest when the Cuban war broke out in the spring of 1898. Call for troops came to Springfield and the first boys marched away April 16 of that year. "The detail marched to the Union Station at about 8:30 a. m., and took the 9 o'clock train for New York receiving an ovation as it passed through Main Street, and again at the station as the train pulled out." Springfield is justly proud of the fact that as far as known the old Company K was the first in the country to be mustered into the United States service. The general opinion seemed to be that the war would amount to very little. Some even believed the companies would never reach Cuba.

The story of the war is too recent and too well told by Mr. Walter W. Ward to be dwelt on at length, at this time. Too well remembered is the return of those gallant soldiers who suffered so much more from the ravages of climate and fevers, than from shot and shell. Among the Cuban War veterans, who, as boys, were connected with Christ Church were Lieut. Edward W. Sawtelle, brother of Mrs. Walter S. Clark and Miss Cynthia Sawtelle, loyal Christ Church members, Lieut. Paul Hawkins, Corporal John B. Fulton, Corporal Bert F. Nichols, Arthur H. Strong, John Bryson, William Ferrier, James Ferrier, Clarence B. Ross, George Hillyer, Frank P. Jones, Harry J. Symonds and D. Harris Brewer. Miss Josephine Brooks, daughter of Mr. John Cotton Brooks, writing of those days makes very real for us Mr. Brooks' human sympathy, resolute energy and constructive activity during those tense months. She writes: "Father went twice to meet the

Hospital Ship as it came into Boston with some of his boys on board, following them up the next day at the Hospitals to which they had been taken. Having been with him when the 'Bay State' came in from her first trip, I shall never forget the terrible emaciation of the men or my first sight of our good Governor Wolcott who stood at the gang plank and was the first to personally welcome each one back. My father had previously been to Boston to ask the Governor to use his influence in having one or two of the boys sent home, as there was some contagious disease in their camp in Cuba and their families thought it unjust that they should be detained with those who already were ill with it." Later, in Springfield, he did all he could to comfort and help these sick soldiers and their families.

Mr. Brooks saw many changes in the city of Springfield. The population in 1875 was 31,043. It had more than doubled in 1907. The north end bridge was finished one year before his coming, the south end bridge the year after. The city's first telephone rang in 1879. The first Music Festival was held in 1889 and electric cars came in 1890. The Art Museum was built in 1895, the Central High School in 1898, and the Museum of Natural History in 1899. The Post Office, the Railroad station and Arch were finished in 1890. Perhaps the greatest change of all was brought about by the coming of the automobile, about 1895. It was in great part due to his well directed efforts that Christ Church became during his rectorship, one of the largest churches in New England. Mr. Brooks was rector of Christ Church when the Diocese of Western Massachusetts was formed in 1902. He believed in, and worked for this great change.

In spite of failing health, as the years went by, Mr. Brooks felt he could not yield to his friends' earnest requests that he take a much needed rest. He worked day by day far beyond his strength until very reluctantly he was compelled to stop. Trusting that an ocean voyage, rest among other scenes and the ministrations of skilled physicians might make him well again,

accompanied by his younger daughter, he sailed for France, in the fall of 1906, and there underwent a surgical operation, from the effects of which he never rallied. He died, in Paris, January 3, 1907. The funeral services were held in Christ Church, January 23. He was laid at rest in Mount Auburn Cemetery, beside the mother, whose religious fervor he inherited, his father, and his four brothers.

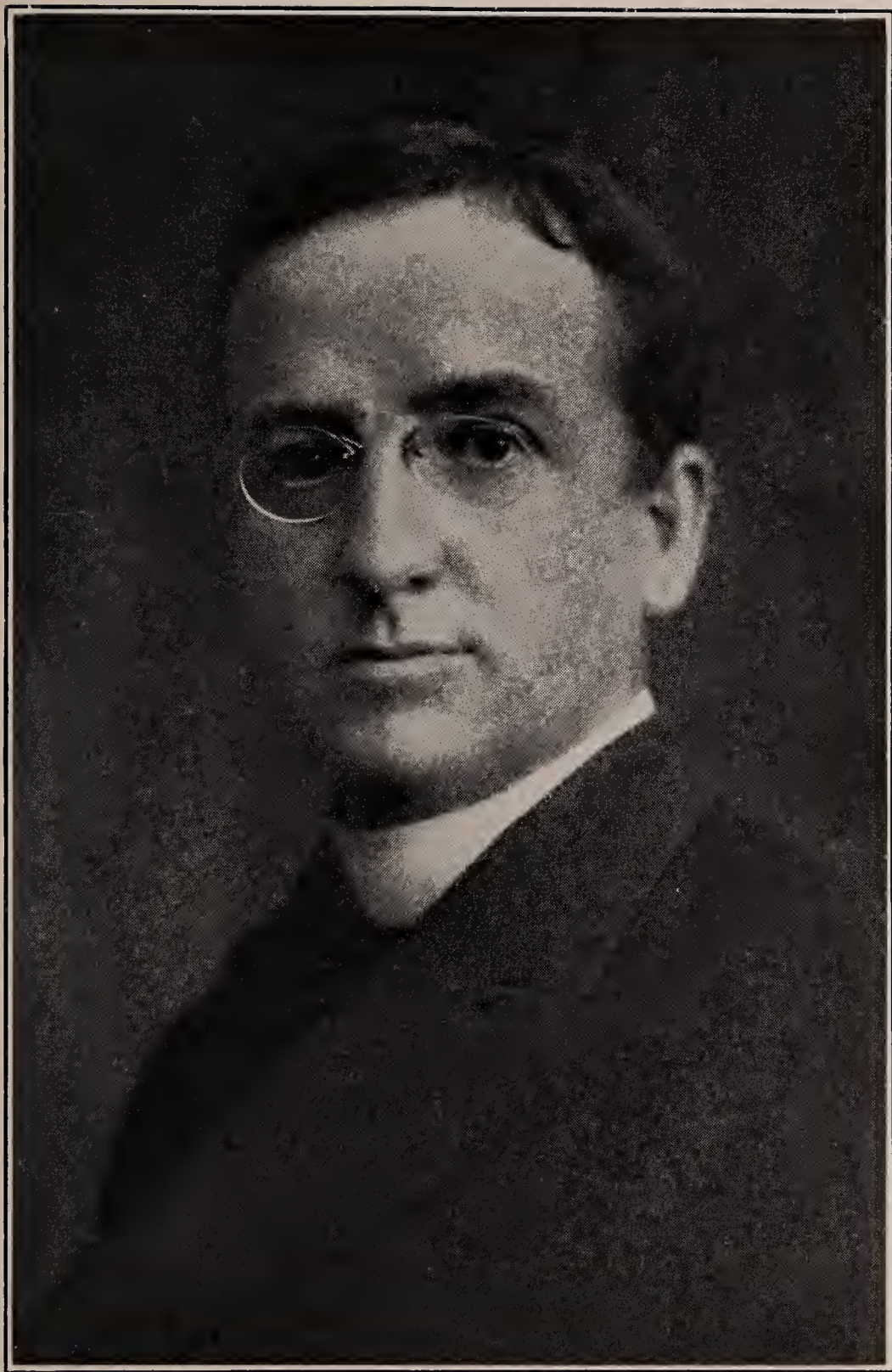
Mrs. John Cotton Brooks and her two daughters, Miss Josephine Brooks and Mrs. Harriet Brooks Hawkins, are now living in Worcester.

THE REV. CHARLES LEWIS SLATTERY, D. D.

1907-1910

Dr. Charles Lewis Slattery, born at Pittsburgh, Pennsylvania, was the son of the Rev. George Sidney Slattery, rector of St. James' Church, Pittsburgh, and Emma McLellan Hall Slattery. He was graduated from Harvard in 1891 with the degree of A. B., and from the Episcopal Theological School in 1894 with the degree of B. D. He had the honor of receiving in 1907 the first degree of D. D. ever conferred by the latter school. He has also received this degree from the University of the South, 1918, from Trinity College, 1922, and from Harvard University, 1923. He was ordained priest by Bishop Lawrence, June 20, 1905. He began his life work as Master of the Groton School with the added duty of minister-in-charge of the Mission-school at Ayer, Mass. He then became the beloved Dean of the Cathedral of Our Merciful Savior at Faribault, Minn. Before coming to Christ Church, Dr. Slattery was known to the church at large as a writer of acknowledged ability. Up to that time he had published among other books, "The Master of the World," "Life of Felix Brunot," "Life of Edward Atkinson" and "Life beyond Life." Dr. Slattery was Lecturer in Seabury Divinity School 1905-1907, in Berkley Divinity School, 1909-1910, Paddock Lecturer in the General Theological Seminary, 1911-1912, and West lecturer in Stamford University, 1915, General Chairman of the Church Congress in the United States, Overseer, Harvard University, and Trustee of Wellesley College.

He remained rector of Grace Church until his consecration as Bishop Coadjutor of Massachusetts on Oct. 31, 1922. He was consecrated in Trinity Church, Boston, by Bishop Law-



The Rt. Rev. Charles L. Slattery, D. D.

rence, assisted "by Suffragan Bishop Babcock, and the Bishops of Southern Virginia, Newark, New York, Hankow, Vermont, Connecticut, and several others. Christ Church was represented by the Rector and several members of the Vestry." The Boston Post voiced the sentiment of all whose lives had touched Bishop Slattery's at any point, when it said—

"A preacher of power; a strong executive in matters ecclesiastical; a man of charming personality and high intellectual attainments, Dr. Slattery will surely take his rightful place in the long line of noted churchmen of his faith here in Massachusetts."

Bishop Slattery and Miss Sarah Lawrence, daughter of Bishop Lawrence, were united in marriage in St. Paul's Cathedral, Boston, November 19, 1923.

In April, 1925, Bishop Lawrence, at the age of seventy-five, transferred to Bishop Slattery the administration of the diocese. Bishop Lawrence reserved the title, "Bishop of Massachusetts," and remained president of the church pension fund.

Dr. Slattery came to Christ Church the first Sunday in Advent, 1907. He entered upon his duties with an enthusiasm and devotion which never failed throughout the three short years of his ministry here. Where a need existed he urged the formation of a new organization. He infused new life into the existing ones. Himself a man of definite achievements, and a hard worker, he made very clear the importance of immediate, sustained action. Best of all, his parishioners were always individuals whom he loved, and who loved him in return. An augmented Clerical staff was one of the first changes made. First a Junior Assistant, the Rev. Alfred DeForest Snively, was chosen, whose chief duty it was to revive and conduct the North End Mission. Miss Eunice Peabody, the first deaconess, came in April 1908, having been head of the Deaconess' School in St. Paul, Minn., and teacher of Psychology in the University of Minnesota. She was able to remain here but a short time and her place was taken by Miss Ann Waite Lovell, a graduate of the New York Deaconess School. Miss Josephine Black-

fan began her duties as Parish Visitor at this time. Throughout the summer of 1912 Miss Ethel Spencer while on a leave of absence from the mission field of Japan, with "fine tact and devotion," filled the office of Parish Visitor. Another real need was met by the publishing of a monthly parish paper, the "*Christ Church Chronicle*." This paper, with the exception of a short period during the war, has had a continuous existence to the present day.

By an interesting coincidence, Dr. Slattery assumed charge of Christ Church sixty-nine years to a day after Bishop Lee had organized the Parish. The following year, in November, 1908, the seventieth anniversary of the founding of the church was celebrated. On Sunday, November 29, 1908, a thank-offering of over \$19,000 was given. An augmented choir of over ninety voices led the music of the service and Dr. Slattery preached an inspiring sermon entitled "Seventy Years," making very real the unselfish love, work, and zeal of former members of Christ Church, and expressed faith in an even more glorious future. A glad note of praise and thanksgiving was sustained throughout the week of prayer that followed.

The thank-offering made possible the cancelling of the church debt, payment in full for the building of a new rectory, and the renovation of the interior of the church, which work was done, in the summer of 1909, when the congregation worshipped in the Chapel. The old frescoed, bordered walls were covered with paint of a neutral tint, which brought out in pleasing relief the decorative exposed beams of side walls and ceiling, and the exquisite coloring of the stained glass windows. The carpeted floors of the pews were replaced with those of oak, with marble aisles. The chandeliers and side-lights of the seventies were taken out. Modern wrought-iron lanterns of artistic design and fine workmanship were hung by strong chains from the hammer beams, and harmonizing in design and color with them, new fixtures replaced the older side-lights. These were the gifts of Mr. Henry H. Skinner.

Two other adornments were added to the church building

about this time. A painting, brought from London, was presented to Christ Church by Mr. Horatio W. Southworth in memory of Bishop Alexander Burgess. This picture—"Christ and the Woman of Samaria"—was painted by Nicholas Poussin. It hangs at the rear of the vestibule between the long, narrow, stained-glass windows. Resting on a shelf directly under this picture is a large, old-fashioned Bible, presented by its former owner, Mr. Theodore Chapin Beebe. Later the crowning glory was added, the exquisitely carved pulpit, erected as a memorial to the Rev. John Cotton Brooks.

Dr. Slattery contributed, in inestimable measure, to the intellectual and religious life of the Church and the city during his rectorate here. Christ Church was privileged to hear often great men of exceptional intellectual calibre, among them Dr. H. E. W. Fosbroke, Dean Henry S. Nash, Dean George Hodges, who were Dr. Slattery's personal friends. One evidence that Dr. Slattery desired to further worthy work outside his own parish is the fact that he officiated at the laying of the cornerstone of the Y. W. C. A. building on Howard Street, June 23, 1909. Incidentally one room of this building was furnished by Christ Church Guild, as a plate on the door testifies.

Among the parishioners who died during Dr. Slattery's rectorship were four who for many years had been closely identified with the church's work. To each in turn Dr. Slattery paid the following tribute:—

"Jan., 1908.—Mrs. Nathan Adams and Mrs. Elisha Gunn were friends and co-workers in Christ Church from the beginning of its history; and rich in character, they have passed to the other world. . . . Their lives have been built into Christ Church, and Christ Church records its thanksgiving to God for all their deeds of generosity and mercy done in Christ's Name."

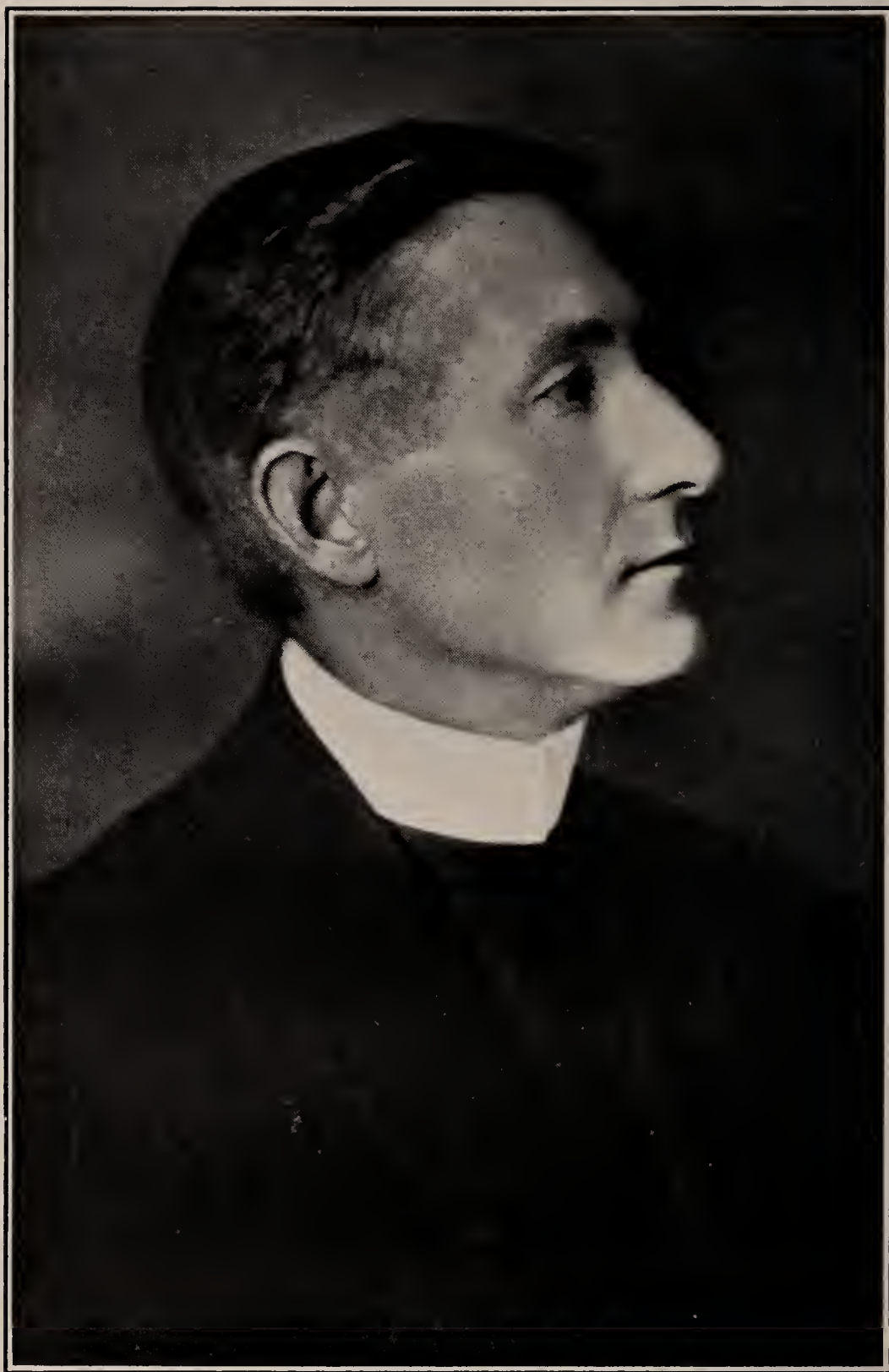
"Major Homer Grannis Gilmore, for many years a vestryman of Christ Church, finished his earthly task October 14, 1908. . . . His honorable war record, his frank love for the

church of our Master, his simple, consistent life, sum up the qualities for which we value him—patriotism, religion, character.”

“Sunday morning, Jan. 16, 1910, Mrs. Charles A. Beach was in her place in church. Monday night, after a happy and busy day, she finished her earthly life. For more than thirty years Mrs. Beach has been a devoted parishioner of Christ Church . . . to which she gave enthusiasm and constant and generous service. She lived bravely and gladly.”

In 1910, Dr. Slattery accepted a call to become rector of Grace Church, New York City. Here, too, in spite of the manifold cares of a great parish, his publications from time to time kept him in the front ranks as an author.

Bishop Lawrence retired from his office as Bishop of the Diocese of Massachusetts on April 30. The responsibilities of the diocese will fall automatically upon Bishop Slattery. Bishop Lawrence recently forwarded his resignation, because of advancing years, to the Presiding Bishop. He will continue his duties at the cathedral in Boston.



The Rev. William A. Smith, D. D.

THE REV. WILLIAM AUSTIN SMITH, D. D.

1911-1915

The wardens and vestrymen of Christ Church first heard the Rev. William Austin Smith preach at Trinity Church, Hartford, Connecticut. They at once paid him the deserved compliment of extending to him a call to become their rector. Mr. Smith had never preached in Springfield although he was a personal friend of Dr. Slattery and had visited him at the rectory, here. In fact, it was Mr. Smith who, a few years before, suggested that Dr. Slattery be called as rector of Christ Church.

Mr. Smith was graduated from Harvard University with the degree of A. B. in the class of 1895, and from Seabury Divinity School with the degree of B. D. in 1898. He was made deacon by Bishop Gilbert and ordained priest by Bishop McVicker in 1899. For three years (1899-1903) he served as assistant minister of St. John's Church, Providence, Rhode Island; and then for eight years was rector of the largest Episcopal Church of Wisconsin—St. Paul's, Milwaukee, Wisconsin. Among his other duties he was elected president of the Standing Committee of the Milwaukee diocese, a position he filled to everyone's satisfaction. Ill health compelled him to resign, and he and his family spent one restful year abroad. He returned invigorated and strengthened for the new work to which he was called in Springfield.

During Mr. Smith's rectorship a secretary was added to the clerical staff. Mrs. Annie H. Brown assumed this position.

Mr. Smith found Christ Church in a very flourishing condition. During Dr. Slattery's rectorship the church buildings had been either renovated or rebuilt. The church was free from debt, the membership increasing, the activities of the

different organizations enthusiastic and wide-spread. Like his predecessor, Mr. Smith loved Christ Church, and her traditions, and worked unceasingly to strengthen and sustain her spiritual interests and development. The World War broke out in all its awfulness the summer preceding Mr. Smith's resignation, and his sensitive, understanding soul and virile pen met the problems of those bewildering months with rare insight and feeling. His sermons were always masterpieces of exceptional literary value, and breathed a deep, fervent, religious spirit. He brought to the sick, unfortunate, and shut-ins, a cheery presence, an optimistic outlook, a calm strength for which he will always be remembered,—and he loved so to minister.

Mr. Smith's interests outside his own Parish were keen and varied. He was instrumental in promoting the District Nurse Association, of which he was an enthusiastic charter member. He worked whole heartedly for the success of the local branch of the Massachusetts Federation of Churches, and was its first president. "I remember very well Mr. Smith's addresses," said Dr. Neil McPherson, speaking of the meetings of this branch, "they were so beautifully worded, and their appeals for true affiliation were so strong and convincing." Mr. Smith also, did much to further the work and interest of a home for feeble-minded children at Belchertown.

But his zealous, ambitious spirit was housed in too frail a body to carry on the many duties of so large a parish, and to the great regret of all who knew him, he was forced to resign May, 1915. Mr. Smith's high sense of duty, unselfishness, and love for his people, his work, his church, is touchingly shown in a letter to his parishioners at that time. He wrote: "For many years, my physicians have warned that the work is far beyond my strength. So long, however, as the matter remained purely personal, the decision (to resign) could be postponed. But during the past winter it became increasingly clear to me, that it was no longer solely a problem concerning my own welfare. It would soon become a question of sacrificing the best

interests of Christ Church. This made the decision imperative."

After a season of complete rest, Mr. Smith assumed the editorship of *The Churchman*. In recognition of his success in this field the Episcopal Theological School, Cambridge conferred upon him the honorary degree of D. D.

On September 27, 1922, Dr. Smith succumbed to the disease, from which he had been a patient sufferer, for over twenty-five years. A simple funeral service was held in Grace Church, New York.

Through the pages of *The Churchman*, and leading newspapers, high tribute was paid to his strong personality, his missionary spirit, his scholarly attainments, and many other fine characteristics of this many-sided great man,—by clergymen of his own and other churches, by nurses, physicians, *The Churchman* staff, laymen, scholars, and many in humble walks of life. Dr. Slattery said of his dear friend, Dr. Smith: "In a letter which he wrote me when he thought the end was near, to be opened after the mystery we call death, he said:

'You know the controversial spirit that has come out in my *Churchman* work is not really me. I have never preached that way. I really am a pastor.

I think it might help some young fellows who break down early in their ministry to know that twenty years ago a London specialist advised me to give up the active ministry. I took St. Paul's, Milwaukee, instead. My ministry has probably been just as useful as it would have been had I had strong health. It has been a disappointment to refuse some of the places that have been offered to me, but I think it has been for the best.'

Somewhere today, I believe, the Lord God is telling this man that he has fought a good fight and has gained a great victory."

In the early part of 1925, Bishop Slattery wrote a sympathetic and revealing biographical sketch of Dr. William Austin Smith as a prelude to certain sermons and articles published in the *Atlantic Monthly*, that Dr. Smith wished so grouped and published after his death, primarily for his children.

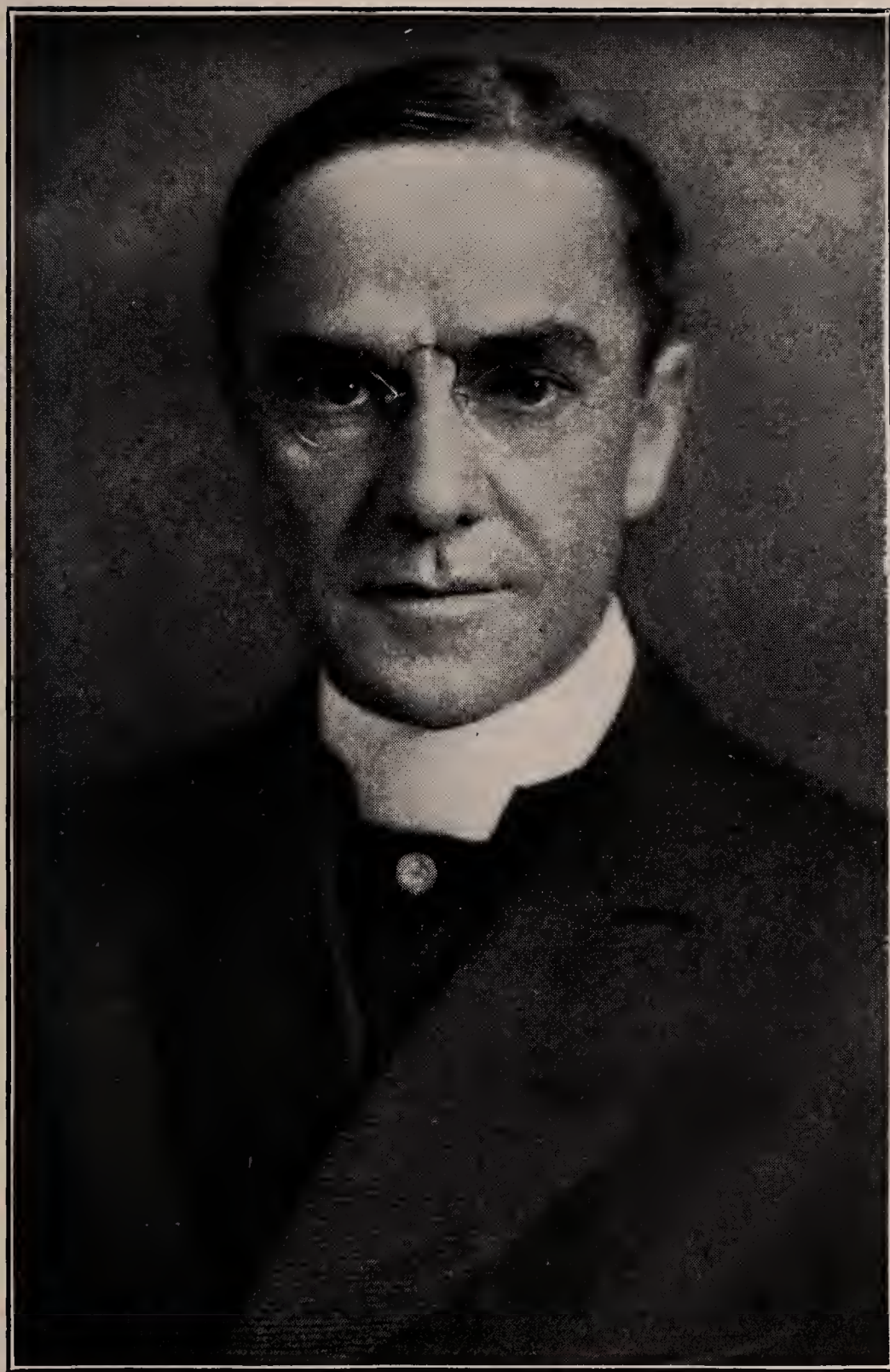
THE REV. JOHN MOORE McGANN

1915-

The Rev. John Moore McGann was born at Bellefonte, Penn., the son of the Rev. Byron McGann and Mary Elizabeth McGann. He was graduated from Trinity College with the degree of A. B. in 1894, and from the Episcopal Theological School with the degree of B. D. in 1897. He was made deacon by Bishop Whitaker in 1897, and ordained priest by Bishop Potter, the following year. His first parish was the Church of the Holy Spirit at Boston. Then from 1905-1908 he served as rector of St. Paul's Church at Erie, Penn. From there he went to St. Paul's Church, Columbus, Ohio, and then became rector of Trinity Church, Chicago (1911-1915), from which parish he came to Springfield.

Mr. F. Vernon Losee has recently come to Christ Church (1927) as Assistant Minister. His immediate predecessors were the Rev. Edmund R. Laine, who became Dean of St. Luke Cathedral, Portland, Maine, the Rev. William E. Soule who served for about two years, and the Rev. Benjamin L. Ramsey, who as Associate Minister won the love and respect of all the Parish, and whose resignation to accept a call to St. Peter's Church, Mountain Lakes, New Jersey was accepted with sincere regret. After a service of five and one half years he carried to his new field, "the unqualified appreciation of Christ Church and the grateful affection of his Rector."

During Mr. McGann's rectorship Mrs. Annie H. Brown resigned the office of director of religious education to become assistant to the Educational Secretary of the Diocese of Massachusetts. During this period she also served as Director of Religious Education in the Church of Our Savior at Longwood.



The Rev. John M. McGann

In September 1926, she resigned this work, and is now "parochial director of religious education in St. Paul's Church, Chestnut Hill, Philadelphia." Mrs. Effie H. Fisk has been a faithful member of the staff since April 1, 1919. Quiet and unassuming, she has proved hard-working and efficient, tried and true. Honorable mention ought to be made of the Parish Visitor, Miss Josephine Blackfan, who came as a voluntary, unpaid worker during the rectorate of Dr. Slattery, and continues, on a nominal salary. Three rectors have known her unswerving loyalty, her conscientiousness and her industry. She gives her time and strength unreservedly, and her devotion to her charges commands the respect of the entire Parish.

There are two non-parochial Episcopal clergymen now, because of ill health, living in Springfield who regularly attend Christ Church, the Rev. Norman Burnham, and the Rev. Jay F. Ullery. They occasionally assist at the services.

Christ Church has the great honor of numbering among its members, one missionary, Mrs. Elliot Thomson, a woman of rare sweetness and gentle spiritual strength, who spent over forty years in active service in China. With the exception of one visit to that far-away land, she has lived in Springfield since her husband's death in 1917. Archdeacon Elliot Thomson spent one year's vacation in Springfield, during Dr. Slattery's rectorship, and when his health permitted, assisted in the conduct of the services.

The Churchman in 1922, voicing its grateful appreciation of generous contributions then made by Mrs. Thomson to St. Luke's Hospital, St. Mary's Hall, St. Elizabeth's Hospital and All Saints, Shanghai, said: "Archdeacon Thomson went to China in 1859 and for nearly sixty years was one of the church's most faithful representatives Those were the days when the China Mission almost failed. It was Archdeacon Thomson alone who prevented failing It was Archdeacon Thomson who in the latter sixties conceived the plan of establishing St. Luke's Hospital and carried his vision through to a fine reality."

Harold Manley, a Christ Church boy, of whom it is justly proud, went in 1922, to Liberia, and spent about three years there. He wrote of his work. "The Holy Cross Episcopal monastery of West Park, New York, has set out to establish a mission in the central part of Liberia, and my part of the work will be to superintend the construction of their mission houses, churches, schools, etc." His companions were "the first and only Christian workers in this part of the world."

Within a few years, Christ Church has numbered among her communicants, two centenarians. The late Mr. Isaac Wood, who died as the result of an automobile accident, celebrated his 100th birthday at the Parish House in 1919. He possessed unusual strength for his years, walked the streets unattended, and went to church until a few weeks before his death, regularly. Mrs. Eliza Marshall, a charming, active, mentally alert old lady died on December 10, 1926 at the great age of 103 years and six months. Save at the last she was able to attend church at intervals. It is most interesting to note that Mrs. Marshall, when a young girl, while living in the West, was confirmed by Bishop Henry W. Lee at Keosauqua, Iowa. When her husband died, over sixty years ago, she returned to New England. About fifty of those years, Mrs. Marshall has lived in Springfield.

Although at the time of her death, Mrs. Marshall was the oldest member, Mrs. R. F. Hawkins has been a communicant of Christ Church the greatest number of continuous years. Mr. and Mrs. Hawkins were confirmed during Dr. McKnight's rectorship.

From 1923 to 1926 Christ Church lost, by death, three wardens: In 1923 Messrs. Edmund P. Kendrick and Henry H. Skinner, and in 1926, Colonel Stanhope E. Blunt. As a memorial, at the Annual Meeting, January 14, 1924, Mr. Henry Morgan said in part:

"Mr. Kendrick was probably the best known and most highly respected person in the parish, having served it for forty-four years as Clerk, Vestryman, and Warden. For many years

also he was delegate to the Diocesan Convention both of the old diocese and the new, and a member of the Standing Committee of the Diocese of Western Massachusetts from its beginning. He had been Mayor of Springfield and for many years was a highly esteemed member of the Hampden County Bar, enjoying the respect of the whole community. His legal knowledge helped him to guide the affairs of the parish and his counsel and advice were gladly followed. . . . He was a just and good man and in any history of Christ Church the name of Edmund P. Kendrick will hold a high place."

"Mr. Skinner after twenty-nine years as a Vestryman, was chosen Warden when Mr. Kendrick declined re-election last January, but less than four months later his services as warden were terminated by his untimely death.

A highly successful man of business he had acquired large means and was discriminately generous in his use of them a member of the parish from his earliest childhood, he knew Christ Church thoroughly. A great reader, the Anglican Church interested him beyond any study above all her music

For many years he was a delegate to the diocesan convention both of the old diocese and the new, and for several years a delegate from the diocese of Western Massachusetts to the General Convention all of which involved a considerable sacrifice of time to a man with his wide business interests He will be greatly missed in the Vestry and by the entire parish."

A part of an Appreciation of Colonel Blunt also written by Mr. Morgan (1926) reads:

"The son and grandson of soldiers he was an officer of distinction attached to the Ordnance Department of the U. S. Armory. In 1907 he was appointed Commandant of the Arsenal in Springfield. The connection of the Armory with this parish was a favorite topic with the Colonel, as will be shown when the revised issue of the parish history appears

. . . . Of distinguished appearance 'every inch a soldier', Colonel Blunt was a marked man in any community As chairman of the Park Commission on the City Planning Board and not least as President of the Springfield Hospital But it is as Vestryman, Warden, and Treasurer of this parish that we are particularly concerned. Elected Vestryman in 1908 he was regular in attendance at meetings and took from the first a leading part for his wise counsel and sound judgment were immediately apparent Endowed with a gift for finance his unremitting devotion to this essential part of church work will be sorely missed In 1923 he was elected Warden Soldier Citizen, Churchman, Colonel Blunt's departure leaves behind him none but gracious memories "

Lack of space forbids the naming of all the other faithful Christ Church members who have died since 1915, save three well known throughout the parish. Mr. Elisha Gunn, a member of a family loyal to the church almost from its beginning, died in 1926. "The simplicity and exquisite courtesy of an earlier day combined with great goodness to produce in him a character of singular loveliness." Mrs. Timothy M. Granger will be long remembered for her rich endowment of Church loyalty and missionary zeal. Mr. Frederick W. Rosenberg, Vestryman, Chairman of the Property Committee, and having for his particular duty the church ushering, also died in 1926. He was highly esteemed by his fellow vestrymen for his companionable traits and for his business ability.

The most noticeable changes in the church fabric since Mr. McGann assumed charge are the making over of the south transept into a chapel, the building of new choir stalls, and the placing of a litany desk at the head of the Main Aisle. It is planned to redecorate the interior of the Church in the Spring, and to start re-building the tower which, in 1876, had to be taken down because of weak building stone then used in its construction.

The number of acolytes was increased during Mr. McGann's rectorship, and all the pews in the church were declared free. The latter change is a far cry from William Pynchon's day, when a person was fined, if he did not occupy the seat to which he was assigned.

The Sunday School was reorganized and re-named, The Church School. Mrs. Thomas Moxon was the first Director of Religious Education. It was in no small measure due to her splendid work and trained leadership during the difficult transition period, that this organization, which had contributed in inestimable measure to the spiritual growth of the parish, adopted successfully modern methods of study and administration.

A great national movement, the Nation Wide Campaign, with its every member canvass, and a great international horror, the World War, changed in great measure, the routine life of Christ Church, throughout the first years of Mr. McGann's rectorship. The part taken by our Bishop, our Rector, Assistant Minister and parishioners in the war is told in detail in another part of this work.

Easter Day, 1917, was memorable in the history of Christ Church. A record congregation was in attendance. The vestibule of both Church and Parish House, the sacristy, and the aisles were crowded with worshipers. There were about 1200-1300 persons present. During the sermon Mr. McGann asked the congregation to take a forward step and to abstain from the beverage use of alcohol during the period of the war. There was a moment's pause and then the entire assemblage rose to its feet and so pledged themselves. This was one of the few congregations in our Communion that made such a pledge and the event was given the widest publicity by the church and secular press. Mr. McGann received some hundreds of letters commending this action.

That Christ Church might have the first-hand knowledge, help, and inspiration derived from the personalities of well-known exponents of modern religious thought in the Church,

Mr. McGann planned three missions within the last few years, a healing mission conducted by James Moore Hickson, in 1919, and a preaching mission conducted by Mr. McGann's personal friend, the Rev. Dr. George Craig Stewart, in 1920. In 1925 came the third missioner, from Albany, "Bishop Oldham, forceful and alert now a commanding figure in the Church, our ambassador last year to the pulpits of the great cathedrals of England, the author of the poster "America First" which hangs today in almost every village in the land, whose mission in Christ Church, Springfield, ... will long be remembered."

In the spring of 1926, Mr. McGann arranged for an occasion unprecedented in the history of the parish and of the city. We give the account of it published in *The Pastoral Staff* in January, 1927.

"On Advent Sunday, November 28th, at 11 A. M., all the Churches in and about Springfield, Massachusetts, combined in a most impressive service at the Springfield Municipal Auditorium, at which the Presiding Bishop of the Church, the Rt. Rev. John Gardner Murray, D. D., was the preacher. . . .

The day was formally opened by early celebrations of the Holy Communion in every Church. Thereafter each Church was conspicuously locked, and notices posted on the doors advising any who might come to go to the Auditorium.

All the arrangements of the stage, the temporary pulpit, the beautiful altar with its office lights and profusion of flowers, the seats of the choir arranged on either side, facing the congregation, were designed and executed by a noted architect of the city, Mr. Edwin J. Parlett.

Nine vested choirs with their crucifers and acolytes headed an impressive procession of 150. Clergy and Bishops, with crucifers and acolytes followed. Processional hymns were exultingly sung while all found their places on the stage.

The service itself was an evangelical modification of Morning Prayer The number present was estimated at 4000."

For about two weeks, in February 1927, Mr. McGann shared with Bishop Perry the Bishops' Crusade in Vermont, during which time an effort was made to visit each church and mission, in that state. Mr. McGann said of this work:

"As you know, I enjoyed greatly my crusading experiences in Vermont. Inevitably one always gets more than one gives in such spiritual campaigning. We seem to come to close grips with reality. Naturally the preaching was simple and direct. The prayers no less so It recalled the months of my service overseas when worship and preaching were distinctly informal"

Plans for an endowment fund were launched by Mr. McGann on December 18, 1924. Its outline permits anyone to give sums large or small at any time. So far \$3,060.00 has been contributed. Two legacies, one from Mr. H. H. Skinner of \$25,000 and one from Colonel Blunt of \$20,000 with \$20,000 given in trust by Mrs. William C. Simons as a memorial to her brother Mr. Elisha Gunn, have added substantially to Christ Church funds, in the past three years.

"At a Parish meeting held April 29, 1926 Article IV was amended making the number of vestrymen fifteen instead of nine. This was approved by the Bishop and Standing Committee May 18, 1926."

No more felicitous tribute could be paid to Mr. McGann than to give a summary of the outstanding achievements of his rectorate—at present the second longest in the history of the parish. Such a summary includes an admirable war record; three inspiring missions conducted by eminent men of the church; the arranging for the union service at the Auditorium; substantial contributions to the Endowment Fund, a project which the Rector has called "the ideal of his ministry." At the close of the year 1926, for "the first time in the history of Christ Church the missionary apportionment, \$9,222, was paid in full, and by a resolution of the Vestry, it was accepted as a part of our budget for the future."

Mr. McGann was appointed deputy to the General Conven-

tion at Detroit in 1919, at Portland, Oregon in 1922, and at New Orleans in 1926. He was placed by the General Convention on the important Concordat Commission, whose members—as a parishioner and delegate to the Conventions stated—hold him in the highest regard. He is one of the examining chaplains and a member of the standing committee of the diocese.

When the second edition of our parish history is issued, a tower will have been added to our structure, and the church interior redecorated. The cost of this is met in its entirety by the accumulations of the Baldwin funds, and a legacy from Mrs. Adeline C. Jones. A detailed account of these appear elsewhere. It must be remembered that the tower funds are not available for any other purposes than that for which they are now expended. The total is in the neighborhood of \$40,300. The tower will be 75 feet high, of square Norman construction, with a machicolated parapet. There will be at least one room available for office or Church School purposes.

The redecorated interior will add greatly to the attractiveness of the church, and sometime in November, when the tower is completed, there will be a solemn service of dedication conducted by the Bishop of the diocese. This improvement and the things that go with it mark an advance step in the life of our parish.

Mr McGann is a forceful and eloquent extempore preacher, and as a late warden told the writer, "He is regarded by the general church as a very able preacher and pastor." Those under his charge number 1213 confirmed and 1785 baptized persons, a vast multitude compared with the small group of armorers and the few village families who held Springfield's first Episcopal services in the Chapel on Armory Hill, one hundred and ten years ago.—*S. H. F.*

ASSISTANT MINISTERS

Christ Church Parish grew to such size that when the Reverend Alexander Burgess, D. D., became rector, it was necessary to call an assistant to share the work. Sometimes there have been two clergymen to aid the rector, as the work in the parish increased. Mention may be made of some of these earnest men, many of whom have become well-known through their writings, their rectorships, or other services to their fellow-men.

THE REV. JOHN LIGHTNER EGBERT

1874-1875

The Rev. John Lightner Egbert who was a curate in 1874-1875, during the rectorship of the Rev. Dr. Burgess, received his education at Kenyon College, Gambria, Ohio. He studied law, but later attended the General Theological Seminary in New York and took up the work of the ministry. He married Miss Ellen Watkinson Adams, a daughter of Dr. Nathan Adams a prominent member of Christ Church. From Springfield he went to Bainbridge, N. Y., and then to Vineland, N. J., where he spent four years. Coming back to Massachusetts he was rector of Churches in Lynn and Marblehead. He died in 1905.

THE REV. ALFRED EVAN JOHNSON

The Reverend Alfred Evan Johnson was educated at Brown University, taking his B. A. degree in 1871, his M. A. in 1874, and his S. T. B. in 1876. He was curate at Christ Church and in charge of the Mission of the Good Shepherd in West Springfield in 1876-1877. From Springfield he went as curate

to St. Ann's, Lowell. At present he is Honorary Assistant at All Saints' Memorial Church, Providence, R. I.

THE REV. DANIEL DULANY ADDISON

1886-1888

The Rev. Daniel Dulany Addison, who was an assistant in Christ Church from 1886-1888, leaving to go to Beverly, Mass., is now rector at All Saints', Brookline where he went in 1894. He married Miss Julia Gibbs, a niece of Mrs. John Cotton Brooks. In 1904 he was made Knight Commander, Order African Redemption, by the Republic of Liberia. He is the author of several books, "Lucy Larcom: Life, Letters and Diary," 1892, "Life of Bishop Bass," 1897, "The Clergy in American Life and Letters," 1900 and "The Episcopalians," 1904. He is now registrar of the Diocese of Massachusetts.

THE REV. NEWTON BLACK

The Rev. Newton Black, who was curate in Christ Church during the rectorship of the Rev. John Cotton Brooks, is now rector of the Church of the Ascension, Cambridge, Mass. He will be remembered for the splendid work with boys which he carried on while rector of Grace Church, Chicopee. He has also been rector of Christ Church, Needham Heights, Mass.

THE REV. WM. EDWARD HAYES

1889-1892

The Rev. Wm. Edward Hayes, who took his B. A. (1887) at Hobart and graduated from the Episcopal Theological School in 1891, was assistant at Christ Church from 1889-1892. He is now canon at Grace Cathedral, San Francisco.

THE REV. EDWARD LINCOLN ATKINSON

1893-1895

The Rev. Edward Lincoln Atkinson was born in Reading, Mass., May 23, 1865. He and his twin brother Fred both graduated from the Bridgewater Normal school. He taught for a



The Rt. Rev. James DeW. Perry, Jr., D. D.

short time until the brothers in 1887 entered Lawrence Scientific School and were enrolled as Seniors at Harvard in 1889. In 1890 Edward entered the Episcopal Theological School at Cambridge. During his last year there he was called to be the assistant of the Rev. John Cotton Brooks at Christ Church. For the rest of the year he came to Springfield nearly every Sunday to give what help he could as layman. As soon as his work at Cambridge was over he came to Springfield where his work with boys and young men will long be remembered. His twin brother became principal of the Springfield High School in 1894; so the two were here together. In 1895 he went to the Church of the Ascension in Boston, where he did much in building up the Parish and its work. Death came by drowning in Boot Pond on August 1, 1902, where he had gone to visit the boys' camp maintained there by Emmanuel Church. This camp was in charge of one of his old Springfield boys, Allen Rice, now a physician in Springfield. Mr. Atkinson was mourned by all who had come in contact with him, for he was a friend of all. There is a tablet to his memory in Christ Church.

THE RT. REV. JAMES DeWOLF PERRY, JR.

1895-1897

The Rt. Rev. James DeWolf Perry, Jr., Bishop of Rhode Island since 1911, was born in Germantown, Pa., in 1871. He studied at the University of Pennsylvania and at Harvard, taking degrees at each, and later at the Theological School. He came to Christ Church in 1895 as deacon, but very soon after was ordained priest in order that he might become minister in charge during the absence of the Rev. John Cotton Brooks. His effective work in Christ Church, where he stayed until 1897, will long be remembered. From Springfield he went to Fitchburg as rector of Christ Church and from there to St. Paul's Church, New Haven, Conn., where he remained until he was consecrated Bishop.

THE REV. JAMES CLEMENT SHARP

1897-1904

The Rev. James Clement Sharp graduated from Harvard in 1894, and the Theological School in 1897. He was in Christ Church from 1897 to 1904. He became Rector of the Church of the Good Shepherd in Waban (Newton) Mass., in 1905. Later he was Rector of the parish in Rockport, Mass., and in 1923 became Rector of St. Barnabas' Church, Falmouth, Mass. In 1909 he published a notable biography: "John Cotton Brooks." His many friends in Christ Church learned with sorrow of his death, Oct. 13, 1926, at the age of fifty-seven years.

THE REV. EDMUND JAMES CLEVELAND

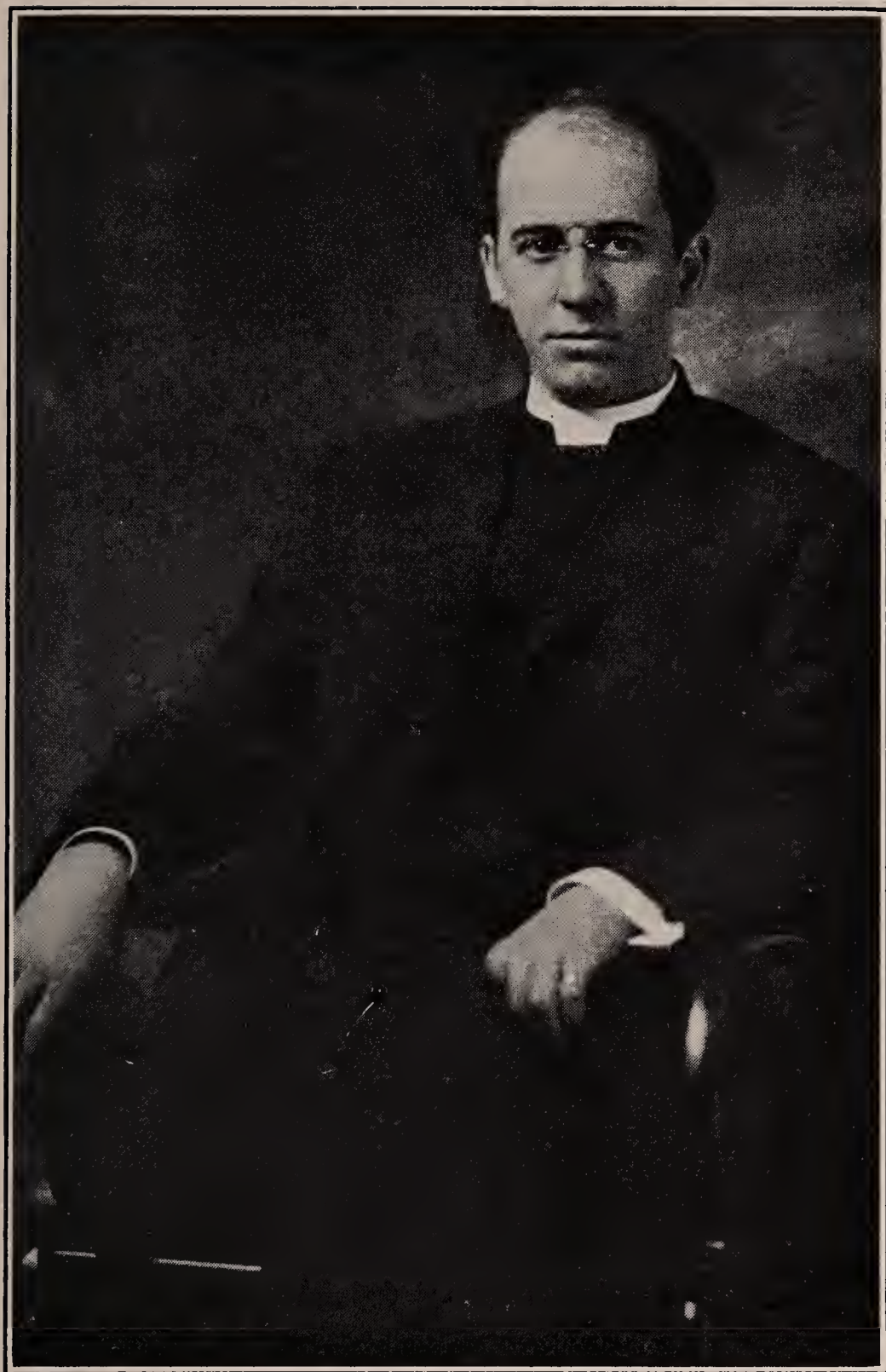
1905-1906

The Rev. Edmund James Cleveland was at Christ Church from 1905-1906, St. Paul's Church, Peabody 1906-1908 and from 1908 has been rector at Christ Church, Westerly, R. I. During the war he served as chaplain of the 142nd Inf. in 1918 and as Sen. Chaplain of the 36th Div., A. E. F. from 1918 to July, 1919.

THE REV. DONALD NELSON ALEXANDER

1906-1915

At the time of the breakdown in the health of the Rev. John Cotton Brooks in 1906, the Rev. Donald Nelson Alexander was called to assist him and to take charge of the parish while Mr. Brooks should go abroad for a rest. Mr. Brooks did not return from this trip. Mr. Alexander remained as minister-in-charge, which position he held three times during the nine years of his faithful work among his friends, the parishioners of Christ Church. During the Rev. Dr. Slattery's rectorship he filled the position of assistant, remaining on after Dr. Slattery's resignation, again assuming the position of assistant at the request of the vestry when the Rev. William Austin Smith became rector.



The Rev. Donald N. Alexander, Minister-in-charge
Jan. 1907-Dec. 1907
May 1910-Oct. 1911
May 1915-Nov. 1915

The Rev. Mr. Alexander will always have the gratitude of the parishioners for his devoted work for boys. Many a young man of today attributes his loyalty to the Church to the hold on him during the early years of his youth maintained through the efforts of this successful leader of boys. Mr. Alexander remained in the parish so long and acted in the capacity of minister-in-charge so acceptably that parishioners of this city still think of him as having been a true pastor.

Since 1915 he has been rector of St. Mark's Church in Leominster, Mass., and of St. John's Church in Worcester, Mass., which position he still holds as successor to the Rev. Walton S. Danker who gave his life when chaplain in the world war.

THE REV. ALFRED DeFOREST SNIVELY

1908-1910; 1913-1915

During the interim between the periods when the Rev. Alfred DeForest Snively was assistant, first, under the Rev. Dr. Slatery, secondly, under the Rev. Wm. Austin Smith, he was occupied in missionary work in Wyoming. While he was in Christ Church much of his time was occupied in conducting the mission of St. John's at the North End. After leaving Christ Church the second time he became Rector of St. Philip's Church, Easthampton, Mass., and is now engaged as Diocesan Missionary of Western Massachusetts. During the war, 1917-1919 he served in France as a first lieutenant of the United States Infantry, with the 301st Ammunition Train, 76th Division. Upon his return he resumed his work in the diocese. He is now minister-in-charge of Grace Church, Chicopee, Massachusetts.

THE REV. HUGH WALLACE SMITH

1910-1911

The Rev. Hugh Wallace Smith, who is now rector of Trinity Church, Melrose, graduated from Berkeley Divinity School in 1909. He was in Christ Church 1910-1911, leaving to become curate of St. John's Church, Stamford, Conn.

THE REV. WALTER HANDLEY

1915-1916

The Rev. Walter Handley, who was assistant minister while the Rev. Mr. Alexander was minister-in-charge, devoted the greater part of his time to the mission of the Good Shepherd in West Springfield. At the time of the war he desired to become a chaplain in the British Army, being a subject of Great Britain. As there was no need of more chaplains at the time, he enlisted as a private soldier. As second lieutenant of the Royal Welsh Fusiliers, he was killed in action Palm Sunday, March 24, 1918. When the news of his death reached Springfield a Memorial service was held in Christ Church.

THE REV. JOHN WALLACE SUTER, JR.

1916-1918

The important work of the Rev. John Wallace Suter, Jr., while he was associated with the Rev. John Moore McGann in his work in Christ Church, was the supervising of the Church School. He completed the reconstruction of the Church School by introducing the system of Christian Nurture Series, one course of which he had previously compiled. After his work here he became rector of Christ Church, Hyde Park, Mass. Later he was Diocesan Educational Secretary of the Diocese of Massachusetts, and lecturer on Religious Education of the Episcopal Theological School at Cambridge, Mass. At the present time Mr. Suter is Executive Secretary of the Department of Religious Education in the National Council, New York.

THE REV. EDMOND RANDOLPH LAINE, JR.

1918-1921

The Rev. Edmond Randolph Laine, Jr. came from very successful work in Ludlow to Christ Church to be associated with the Rev. Mr. McGann. During the world war he was chaplain of the 58th Infantry in France, where he did praise-worthy

work in his intimate relations with the men in the trenches and in the army of occupation. He is remembered for his strong personality and for the thoroughness and zeal with which he performed his work. His call to a larger field was not a surprise to those who knew him. He left Christ Church in 1921 to become Dean of St. Luke's Cathedral in Portland, Maine. In 1926, he became rector of St. Paul's Church in Stockbridge, Mass., and minister-in-charge of St. George's Mission in South Lee, Mass.

THE REV. BENJAMIN LOUIS RAMSAY

1921-1926

The Rev. Benjamin Louis Ramsay, while associated with the Rev. Mr. McGann, was director of the Church School. His interest in children and young people was further shown by the fact that he was a member of the Diocesan Board of Religious Education, as well as by the fact that he was very successful in his connection with the Young Peoples' Fellowship. He resigned from his work in Christ Church in June, 1926 to become Rector of St. Peter's Church, Mountain Lakes, N. J.

THE REV. WILLIAM EMERY SOULE

1921-1923

The Rev. William Emery Soule gave a portion of his time to the work of Christ Church. He was the successful editor of "The Chronicle". The remainder of his time was divided between the supervision of the missions of the Church of the Good Shepherd, West Springfield and St. Andrew's Mission, Longmeadow.

Mr. Soule resigned in 1923, but is still active in the work of the parish. His musical ability has been helpful to Christ Church during the summer when he plays the organ in addition to conducting the service and preaching.

His services are often called upon throughout the diocese.

THE REV. FRANKLIN VERNON LOSEE

1926-

The Rev. Franklin Vernon Losee, who became assistant minister Nov. 5, 1926, came from St. Luke's Church, Rochester, N. Y., where he has been Assistant Minister since 1924. He is a graduate of Hobart College, Teacher's College of Columbia University and the Union Theological Seminary. Mr. Losee is director of the Church School.

CHRIST CHURCH BOYS WHO BECAME CANDIDATES FOR HOLY ORDERS

THE REV. HAROLD SCHNIEWIND

The Rev. Harold Schniewind was made deacon in 1907 by Bishop Vinton. He was ordained priest by Bishop Morrison in December 1907. He was rector of St. Bartholomew's Church, Chicago, at the time of his death in 1917. Mrs. Schniewind, the mother of this clergyman, was a very successful kindergarten teacher in the Springfield Public Schools. She was Principal of Christ Church Kindergarten at one time. Later the family moved to St. Peter's Parish and began attending services there.

THE REV. PAUL S. ATKINS

The Rev. Paul S. Atkins was a graduate of Central High School in 1902, and of Philadelphia Divinity School in 1917. He was made deacon in 1916 and ordained priest in 1917 by Bishop Rhinelander. He is now rector of St. John's Church, York, Pa. Mr. Atkins is a lecturer and the author of the University Extension Bulletin (1917). He has one brother, Mr. Clarence J. Atkins, and two sisters, Miss Marion Atkins and Mrs. Frank Sauer, now living in Springfield.

THE REV. RAYMOND H. KENDRICK

The Rev. Raymond H. Kendrick was made deacon by Bishop Davies in 1913. The Rev. William Austin Smith preached the ordination sermon. He was ordained priest in Albany in 1914, by Bishop Nelson. Mr. Kendrick has been curate of St. Peter's Church, Albany, New York, 1913-1918, and rector of St. Martin's Church, New Bedford, 1915-1918. He was Civilian

Chaplain of the United States Debarkation Hospital, New York City in 1918; then rector of St. Peter's Church, Jamaica Plains, 1919-1922. From 1922 he has been rector of St. Paul's Church, North Andover.

He is the son of the late revered Senior Warden of Christ Church, Mr. Edmund P. Kendrick. Mr. and Mrs. Kendrick were conscientiously and closely identified with Christ Church since the rectorship of Dr. McKnight.

THE REV. SUMNER JEROME BROWN

The Rev. Sumner Jerome Brown was born in Springfield, October 26, 1899. He was graduated from the Central High School in 1914, from Amherst College in 1918, and from the Episcopal Theological School in 1925. He was made deacon by Bishop Slattery in St. John's Chapel, Cambridge, being a candidate from the Church of Our Savior, Longwood. He was ordained priest by Bishop William P. Remington at St. Peter's Church, La Grande, Oregon. His year and one half in the ministry have been spent as missionary-in-charge of St. John's Church, Prairie City, and St. Thomas Church, Canyon City, Oregon. On September 9, 1925 he was married to Miss Eunice Helena Clark of Springfield. Mr. Brown is the son of Mrs. Annie H. Brown, who was a conscientious and faithful member of the Clerical Staff of Christ Church for about eight years.

GEORGE TAYLOR

George Taylor was born in Hazardville, November 9, 1903. He was a choir boy and a member of the Church School of Christ Church. He was graduated at the Central High School and at Springfield College, and then taught in the Public Schools here. He is now studying for the ministry at Yale Divinity School.



Colonel Roswell Lee

CHRIST CHURCH AND THE ARMY AND SPRINGFIELD ARMORY

Colonel Roswell Lee was appointed Superintendent of the United States Armory in Springfield in 1815. He had rendered distinguished service, first as Major and afterwards as Lieut.-Colonel, during the war of 1812-15 with England and was a man of fine character, genial and companionable. The Armory in those days was relatively of much greater importance in the community and Colonel Lee soon took a prominent and influential position. Local histories mention his presiding at numerous dinners of political and local importance and speak of him as "the perfect toast-master."

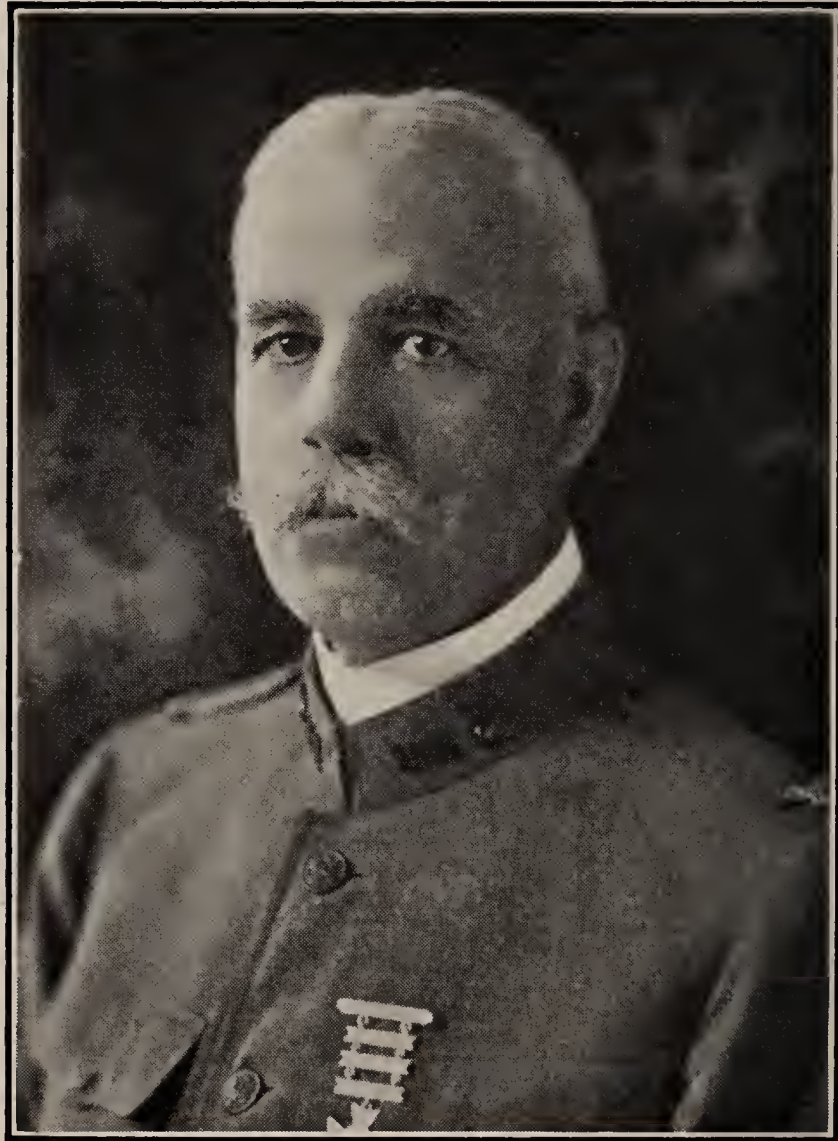
Elsewhere in this work his efforts to improve the condition of his workmen is mentioned; under his administration the character of the armorers improved, "they became inventors, were even elected to the Legislature and filled a large place in Springfield;" many also followed Lee's example and became interested in his establishment of the "Chapel on Armory Hill," the organization in 1821 of Christ Church and attended the services held in a room in one of the office buildings of the Armory.

At that time the village of Springfield had a population of about 3000, (men, women and children) and the Armory records show that 287 men were employed there in November 1821 with a monthly pay roll of \$8,383. As many of the employees undoubtedly had families, we can assume that 20% or possibly 25% of the people in Springfield were supported by the cash disbursed by the government authorities. There was then no other industrial establishment of equal magnitude in the town.

When through Colonel Lee's efforts Christ Church was organized in 1821, he was selected as senior warden and of the seven vestrymen six were employed at the Armory including Adonijah Foot, the Master Armorer, Diah Allin, a foreman who later became senior warden, and one long prominently connected with the Church, Major Goodsell. Though the original Christ Church endured only a few years, Lee's influence and interest continued while he remained at the Armory and until his death there in 1833. The altar in the present church edifice bears the inscription: "In loving memory of Colonel Roswell Lee, who first established Episcopal service in this city."

In 1838 Henry W. Lee, son of Colonel Roswell Lee, came back to Springfield, as is told in the account of his ministry elsewhere in this work. As a boy and until early manhood he had resided with his father within the Armory grounds and knew well many of its more influential employees, some of whom were chosen as wardens and vestrymen at the reorganization of the parish in November of that year. The two wardens were Diah Allin, then the Master Armorer and Samuel McNary, also an Armorer. To the latter an aisle window in the present church edifice is a memorial. Of the vestrymen also five belonged to the Armory including a brother (William W. Lee) of Bishop Lee who was also Parish Clerk and some years later Treasurer of the Church and finally a warden. The earlier records contain frequent mention of Diah Allin, the senior warden and the Armory's Master Armorer, and of his successor as warden, Major Goodsell, also of the Armory, whom Dr. Slattery in his Seventy Year Anniversary sermon in Christ Church speaks of as "for twenty-seven years a tower of strength to the Church."

In 1839 when efforts were being taken to secure land and erect a church building, the committee of seven chosen at a Parish meeting was headed by Major Goodsell and among his associates were three others from the Armory. Goodsell was also the largest individual subscriber.



Courtesy of The National Encyclopedia of American Biography.

Colonel Stanhope E. Blunt

For twenty years after the Church's re-establishment in 1838 the Armory had a representative as a Warden and until 1894 also one or more among the list of the vestry, but not until 1909 when the then commanding officer was elected to the vestry was the Armory so recognized again.

Slightly more than one hundred years after Colonel Roswell Lee, of the Armory, completed his service as the first warden one of his successors as Commandant (Colonel Stanhope E. Blunt) was elected Warden. Only these two officers of the Armory have served on the Vestry though nearly all the Commandants since 1841 to the present date have been churchmen and with many of the assistant officers and their families have attended Christ Church and have worked for its development.

Of these must be mentioned Gen. James W. Ripley, Commandant from 1841 to 1854, who was particularly interested in the effort inaugurated in 1851 to enlarge and improve the Church and the Church property and gave generously to that object. The rose windows in the north and south transepts are memorials to him.

Colonel J. G. Benton, who was Commandant from 1866 to 1881, with his family participated in many of the Church's activities and showed in numerous ways his earnest churchmanship. Dr. Slattery in his Seventy Year Anniversary Sermon says of him: "Benton, another of the true soldiers presiding at the United States Armory, to whom from the beginning to this day, the parish owes a lasting debt." There is in the Parish House a memorial window to Colonel Benton.

Generals Buffington, Mordecai, Phipps, and Colonel Thales L. Ames later Commandants, whose service covered a period of about thirty years, all followed in their predecessors' footsteps, were faithful attendants of Christ Church and with their families joined in the work of the Parish.

The successor of General Phipps at the Armory was Colonel Stanhope E. Blunt. At that time Dr. Slattery had recently come as our rector and was manifesting great interest in the improvement of the Church property, including a complete

renovation of the Church building. No plans or drawings of the Church could be found and the building was measured and plans and specifications for new floors, altered heating system and new painting and decorating prepared under direction of the Commandant in the Armory drafting room and by Armory workmen out of government hours. By that time Colonel Blunt had been at the Parish meeting in January 1909, elected to the Vestry and appointed a member of the Property Committee. Of the committee's work Dr. Slattery stated in the Christ Church Chronicle: "We owe much to the Property Committee, especially to Colonel Blunt, who has given all the work his constant supervision and care." Its cost was about \$6,000.00.

Two other devoted workers in Christ Church that the Army, if not the Springfield Armory, can claim as its own were General James Barnes and Major Homer G. Gilmore. General Barnes graduated from West Point in 1829 and after some years of military service resigned, settled in Springfield and became a distinguished civil engineer. When the civil war broke out he returned to service, attained high rank and was severely wounded. His wife was particularly prominent and influential in Springfield in organizing and prosecuting the home duties incident to war that only women can successfully conduct. General Barnes served for six years as a Vestryman; one of the chancel windows is a memorial of him.

Major Gilmore is spoken of fully elsewhere in this work but his name cannot be omitted from this summary of the connection of the Armory and the Army with Christ Church. He answered President Lincoln's first call for volunteers, rose in rank from Private to Major, served with marked distinction, was severely wounded and returning to his home in Springfield was later elected a member of Christ Church Vestry, so continuing for twenty-two years until his death. One of the clearstory windows is a memorial to him.

Christ Church's Honor Roll for the World War contains one hundred and nine names of men and five of women, members of this parish, who, leaving their usual avocations and answer-

ing their country's call, served in the Army, in the Navy, and in various civil capacities in France and in this Country. In addition very many others of the parish who remained at home rendered effective aid, working with Springfield's different organizations making and sending abroad articles for the soldiers that the government did not supply or in various ways adding to the comfort of the men in the camps in this country or in their journeys to the embarkation ports.

After the war the Church gave to each of those on its honor roll an engraved certificate of service signed by the rector and the senior warden, and in 1923 Colonel Blunt presented a handsome bronze tablet in honor of all members of the parish who had answered their Country's call in the World War. This tablet is thirty-one inches high by thirty-eight inches wide, is of statuary bronze and is placed on the inside west wall of the Church, to the north of the main entrance where it is in plain view of all as they leave the building. It bears the following inscription:

For God And Country
This tablet is erected
in honor of
the members of this parish
who answered their Country's Call
in the World War
1917 - 1919
and
In Memory Of
the following men who died
that liberty might live

Hubert Cooper
Stuart Arthur Craig
Donald Earl Dunbar

Walter Handley
Cyril A. Hitchcock
John Henry Norton

In his letter presenting the tablet Colonel Blunt gave the following brief statement of the services of these six men.

HUBERT COOPER:

Born in Springfield, Mass., attended Christ Church School, was a member of the choir.

Enlisted in the spring of 1917. Was in training at Fort Ethan Allen, Vermont, went to France with his Company in December 1917, and was killed in action July 15, 1918 at the second Battle of the Marne. He is buried in France.

STUART ARTHUR CRAIG:

Born in Springfield, Mass., February 21, 1892. Was baptized and confirmed in Christ Church and attended Christ Church School. Enlisted in Springfield, Mass., July 5, 1917 in the Medical Enlisted Reserve Corps, United States Army. Served at Fort Ethan Allen, Vermont as a member of Training Company A, Medical Enlisted Reserve Corps until discharged for disability (valvular disease of the heart) August 17, 1917.

Died at Springfield, Mass., October 10, 1918.

DONALD EARL DUNBAR:

Born in Springfield, Mass., August 1, 1892. Was baptized in Christ Church and attended Christ Church School.

Graduated from Harvard College 1913, and from the Harvard Law School 1917, then attended the first Plattsburg camp, was there commissioned 2nd Lieutenant of Infantry and ordered to the 76th Division at Camp Devens, being later transferred to the 101st Infantry, 26th Division, and sailed for France September 7, 1917.

He was with Company L of that regiment during most of his training period in France, and on June 15, 1918 was promoted to 1st Lieut., and soon thereafter made Battalion Adjutant, remaining so until the regiment moved into the line, when he rejoined Company L, serving with them until his death.

With the regiment he moved to the Chateau-Thierry District and participated in the repulse of the German attack of July 15. Five days later (July 20, 1918) the

company joined in an attack on the German position in the second battle of the Marne. On leaving cover they met with a terrific machine gun fire, and Lieut. Dunbar while walking before his men looking after their shelter and alignment, and forgetful of all but their existence and efficiency was almost immediately killed.

WALTER HANDLEY:

The Rev. Walter Handley was assistant minister at Christ Church from June 1915 to June 1916. A native of Great Britain, he desired to become a chaplain in the British Army, but no vacancy then existing he enlisted in the Royal Welsh Fusiliers, was promoted a Second Lieutenant and was killed in action March 24, 1918.

CYRIL A. HITCHCOCK:

Born at Kobe, Japan, Nov. 1, 1893. Was confirmed while attending St. Paul's School, Concord, New Hampshire. Resided in Springfield and was associated with Christ Church until 1913.

Joined the British Army in April 1915, was attached to the 1st Battalion King's Shropshire Light Infantry and was killed in action at Ypres, April 21, 1916.

JOHN HENRY NORTON:

Born at West Springfield, Mass., April 15, 1897, but resided in Springfield after 1910. Attended the Technical High School and Christ Church School and was a member of Christ Church Choir.

Graduated from the U. S. Military Academy Aug. 30, 1917, and served in the 47th Infantry as 2nd Lieutenant and 1st Lieutenant at various training camps in the United States until accompanying his Company to France in May 1918, where he was assigned to command of his Company, led it into action at Chateau-Thierry and was wounded at the River Oureq, August 6, 1918. He rejoined his regiment in October, was promoted Captain in November and

appointed Regimental Adjutant, but contracting pneumonia died November 21, 1918, at Toul, France.

He was awarded posthumously the Distinguished Service Cross "For extraordinary heroism in action at Sergy, France, July 29-30, 1918. When the company on the left of his own had fallen back, leaving a gap through which the enemy was approaching for a counter attack, Capt. Norton, with the remnants of two squads, formed an automatic-rifle post and successfully covered the withdrawal of the remainder of his command to a stronger line of resistance. Though his small group was almost annihilated by hostile fire, he held his position until the arrival of reinforcements, inflicting heavy losses on the enemy."

The dedication of this tablet on Sunday, November 11, 1923 in the presence of a crowded congregation was a most impressive ceremony. The clergy (Mr. McGann, Mr. Ramsay and Mr. Soule) preceded by crucifer carrying the processional cross and followed by another bearing the processional flag and then by the entire vested choir marched at the conclusion of the sermon from the chancel to the vicinity of the tablet at the rear of the church to which also the entire congregation turned. The prayers for those who had laid down their lives and for all who had served their country and the beautiful singing of the choir generally joined in by the congregation completed the tribute by the parish to its representatives in the War.

Each Armistice Sunday since that day these services, somewhat abridged, are repeated keeping alive the memory of our dead. [*Springfield, 1926. S. E. B.*]

Since the writing of the foregoing very valuable paper, a cherished scrapbook has yielded a clipping from the Springfield Republican, describing the public funeral of Colonel James G. Benton held, with military escort, in Christ Church, in 1881. "Springfield has witnessed few such pageants At 9:30 o'clock Colt's band led the military companies and the

Wilcox Grand Army post in their march (from the armory). The body was borne up the centre aisle by six soldiers, preceded by Rector Brooks," while a detachment of soldiers stood as guard outside the church. After the services, in the procession following the cortege to the railroad station, from whence the body was taken to West Point for burial, were a detachment of police, Colt's band, the Peabody Guard, and representatives of all other military organizations in the city, while Mr. Brooks, Dr. Bowles the post surgeon, and prominent civilians rode in carriages. "Then came Col. Benton's white horse saddled and led by a soldier." Col. Benton's chapeau and sword were also prominently displayed. "But not the sword, the chapeau, the riderless horse, the unheard coffin or the long line of carriages touched the hearts of the onlookers so much as the sight of the whole body of armorers," following, on foot, the body of their beloved and deeply mourned Commandant.

Further research revealed the name of another great soldier who attended Christ Church, Major George Washington Whistler. Although in the world at large he was overshadowed by the fame of his son, the great painter, Major Whistler's achievements in his own field were of the highest order. When he was at West Point, the country was more concerned with railroad building than with fighting, so members of the army were in great demand as civil engineers. Major Whistler resigned his commission in 1833, and gave himself wholly to that profession. He was one who helped trace the north west boundary between Lake Superior and the Lake of the Woods; he was a civil engineer on the Baltimore and Ohio Railroad; he directed the construction of the Boston and Providence Railroad; the Canton viaduct near Boston was built under his supervision. He lived in Springfield and attended Christ Church from 1840 to 1842, while constructing the Great Western Railroad, (Boston and Albany.) From Springfield Major Whistler went to Russia to build the St. Petersburg and Moscow Railroad, "and died while doing so. His body was sent

home on a Russian warship in a metal casket and interred in Stonington (Connecticut) Cemetery beside others of his family."

A picture of Major Whistler hangs on the walls of the City Library.—*S. H. F.*

CHRIST CHURCH AND THE WORLD WAR

The United States entered the World War April 6, 1917. From that date until the signing of the Armistice, the flags of the Allies and a Service Flag were hung at the rear of the nave. A beautiful National flag was carried in the procession each Sunday and one verse of "America" was sung before the congregation was seated. Before America entered the war the women of the Parish under the auspices of Christ Church Guild worked for the Belgian Relief Association in the Parish House, and there, when, like kindred organizations, the Guild became an auxiliary of the Red Cross, all the manifold hospital supplies were made. After the Armistice sewing was continued for the refugees of the devastated areas.

Among the examples of splendid patriotism exhibited as a family that of Col. Paul J. Norton is noteworthy, for he and his two sons, Lieut. Howard C. Norton and Lieut. John H. Norton gave distinguished service overseas. On the Roll of Honor were the names of five women, Catherine Blunt, Anne Chapin, Louise H. Gutberlet, Louise Chandler Newell and Elizabeth M. Spratt. The gold star men were Stuart Arthur Craig, Donald Earle Dunbar, the Reverend Walter Handley, Cyril A. Hitchcock, John Henry Norton, Hubert Cooper.

Mrs. Henry K. Baker was one who might well have been represented by a gold star, for in spite of many home, church, and social duties when the war broke out she threw herself whole-heartedly into Red Cross work until pneumonia claimed her as its victim. Her abounding, kindly humor, her self-effacing charities, her discerning sympathy, her strong faith—born of deep personal griefs—place her in the list of those whom church, community and family rise up and call blessed.

Bishop Davies, Mr. McGann, and Mr. Laine each holds an

honorable record of war service. Bishop Davies sailed for France Sept. 18, 1918 on a special mission for the Y. M. C. A. He had no special title in France, was simply called "Bishop". He served along the front from the Argonne to Bar-le-duc, visited the 104th Infantry, and other regiments, evacuation hospitals, base hospitals, and opened a canteen at Verdun. With permission of the church authorities he celebrated Holy Communion twice at the Cathedral of Verdun. He held services in the Y. M. C. A. huts, barracks, aviation camps and preached to the German prisoners at St. Pierre-de-Corps. Later he held services in Paris and London. He returned to New York Dec. 17, 1918.

Mr. McGann was chaplain of the 20th. Mass. Infantry for two years, with rank of Captain (1918-1920). He was sent over-seas with the Y. M. C. A. as special preacher. He visited many parts of France on the Front, and back of the lines from Aug. 1918 to Jan. 1919. He also spoke in English camps and churches in Aug. 1918. Mr. McGann was very ill with the dread influenza, while in Paris. He was taken on shipboard, and his recovery was not complete until many weeks after his return. Mr. McGann later through sermons, lectures, and informal talks made very clear to his parishioners the undaunted spirit of France, the heroism of individual soldiers, and the spiritual forces at work in camp and field.

Mr. Laine sailed for France Sept. 18, 1918, on a special mission for the Y. M. C. A. He was called into service Aug. 1, 1918 commissioned First Lieut. and Chaplain, and ordered over-seas. He was in action in the Meuse-Argonne offensive until the signing of the Armistice. He was with the Army of Occupation as Senior Chaplain and Morale Officer of the American Garrison. He was relieved of active duty, Aug. 6, 1919 and was immediately commissioned a chaplain with the rank of First Lieutenant of the Officers Reserve Corps of the United States Army.

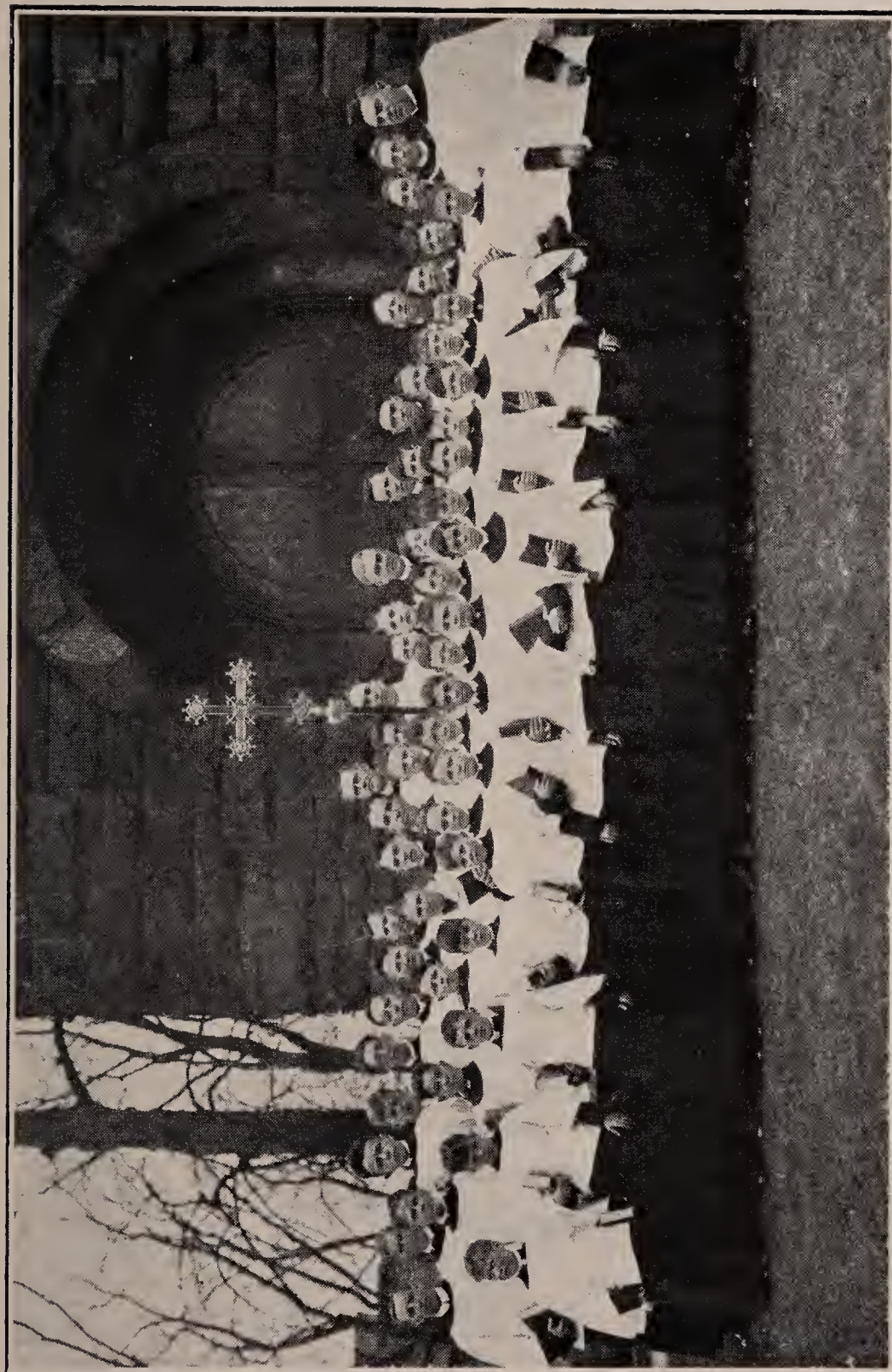
Dr. George W. Lay, who came from St. Mary's, Raleigh, N. C., conscientiously and devotedly filled the office of minister-in

charge during the absence of Mr. McGann and Mr. Laine. He was in Springfield while the terrible scourge of influenza was raging . Many speak, often, of his sympathy and kindness during those awful days. When news of the Armistice reached Springfield all the city celebrated the joyful news, with every noise-making device human ingenuity could contrive. While pandemonium reigned supreme on all the principal streets, Dr. Lay conducted a simple, uplifting service of Thanksgiving in Christ Church. The press commented on the beauty and appropriateness of the reverent attitude of this little band of worshippers and their leader.—*S. H. F.*

MUSIC IN OUR PARISH

Just as the body of the church signifies the church militant, while the chancel, that of the church triumphant, so the choir which comes between, presents to us the church expectant. It is usually cut from the nave by the rood screen or chancel arch and is elevated above it by several steps. It is the place set apart for those who lead in the worship. As Morning and Evening Prayer are conducted from the choir, they are known as Choir Offices. When the services of Christ Church were held at the Armory, there was an organ in use there, but it was so badly damaged in the fire of 1824 that it was never used afterwards. This organ was played by Mr. Stevens. The singing was led by Mr. John Kirkham.

When it came time to buy an organ for the State Street church, one was bought from St. John's Church, Providence, which had been built for them by E. and G. G. Hook in 1833. It was bought by Christ Church sometime in the 50's, and was a two manual organ with tracker action. The Ladies' Society raised \$687.50, a large sum in those days, toward the payment of this organ, with a promise of more, if it were needed. This instrument was not a great success, and one of our former organists remembers vividly, crawling inside during the reading of the lessons, and with a tallow candle to give him light, fixing something that had gone wrong. In the State Street Church it stood first in the rear gallery—from which it was moved to the nave of the church under the crossing at the right of the chancel. This organ was moved to the present edifice, but was replaced, through the efforts of Henry Chapin, by a Steere and Turner, three manual instrument. This was a great improvement over the old one—and was used until 1911, when it in turn gave place to the present organ, plans and



Christ Church Choir, Easter 1921

specifications for which were drawn up by the present organist, Mr. Thomas Moxon. Some of the stops in the old organ were revoiced and used in the new, which has fifty-nine stops and four manuals. There are 2733 pipes and about twenty-five miles of insulated copper wire used in the construction of the instrument. An electric generator furnishes the current for the action. One of the outstanding features is its diapasons which are considered by visiting organists and organ builders to be equal to those of the finest organs of England or the Continent. Its thirty-two foot diapason on the pedal organ is worthy of mention as it gives great stability and depth of tone. The aim of the specifications was to make this instrument similar to the best of those of the English Cathedrals, and the builders succeeded in their work. The organ in the Parish House was the gift of Mary J. Baldwin in loving memory of her husband, James A. Baldwin, for many years a warden of Chrish Church.

The choir stalls and the rich crimson carpet laid between them were the gift of Mr. Henry H. Skinner. The stalls are from a design by Mr. Edwin J. Parlett.

Many faithful members of the parish played the organs of the early days. Among these were Miss Fannie Day, Miss Clara Safford, and Miss Augusta Allen, a niece of the first Junior Warden. Mrs. Hart and Mrs. Kendrick also played the harmonium for Sunday School in the basement of the old State Street Church. A list of the organists of the church is a remarkably short one considering the length of time which has elapsed since the first organist received one hundred and fifty dollars a year, while the boy who blew the organ was amply paid with six. The list, as nearly as can be given, in order, begins with Albert Allin; then came Richard Eastcott, an Englishman, trained in the Royal College of Music in London, a man skilled in playing the piano and violin as well as the organ. He was a member of the orchestra which played at Queen Victoria's Coronation. He was followed by Mrs. H. J. Hart, William B. Rogers and Mrs. Crawford, who was a con-

cert pianist. After the boy choir was started, a man was needed who understood the training of boys' voices. Louis Coenen was the first to undertake the new work. He was a gifted musician and some of the manuscripts of his original compositions are in our music library today. Mr. Coenen was a violinist as well as an organist and he played first violin in Gilmore's Orchestra which played in Boston at the Peace Jubilee after the Civil War. He was followed by Henry Cox, an Englishman, then Charles Chapin, who for many years after he left Christ Church was the organist of North Congregational Church in this city. We come next to J. Gilbert Wilson. Many will remember how many years he faithfully served the parish. Shortly after his death, the Rev. John Cotton Brooks preached a sermon, Dec. 23, 1888, in which he says, referring to Mr. Wilson:—"And not alone the pews but the chancel also is full of risen life for me on this memorial day, as I feel behind me—still the form of one who led our hearts and voices upward in thanksgiving, J. G. Wilson, our patient, faithful organist who today is joining, after his weary journey of earthly pain and work, in the song of Moses, the servant of God, and the song of the Lamb. As I have met him on that long round of his work-day duties, many times he has said to me, 'I shall never see it, the new organ will never come for me.' O, but he does see it even at this moment, and I can almost feel that he shares in our praises here."

Mr. Wilson was followed by Henry G. Chapin, a brother of Charles Chapin. Both of these men were skilled musicians and Christ Church owes much to them. Then came Charles Wilson, a son of J. Gilbert Wilson, who was organist for nineteen (19) years. There was great regret in the parish when he was obliged, through the pressure of other duties, to resign his position as organist. Mrs. Frank Monroe, who acted as faithful and efficient substitute during this period, was followed by Miss Irene Dickinson as organist and Mr. John Ahern director of music in the public schools of the city, as choir master and then Mr. Frederick Hall. Mr. Thomas Moxon, who came

to Christ Church in 1911, is an Englishman and English trained, having studied under Dr. Cuthbert Harris of London, also at the London College for Choristers and at the Royal Academy of Music. When he resigned in 1923 to take charge of the music of Trinity Church, Lenox, the work was taken over by an old choir boy and pupil of his, Mr. Lucius Harris, who was then the organist of Hope Congregational Church in this city.

The boy choir of Christ Church was organized May 24, 1870, by the Rev. Dr. Burgess. At that time there were no boy choirs in New England outside of Boston, and Springfield was thus the first inland city in this section to institute the custom.

Mr. Henry H. Skinner was a member of the first boy choir, and he remembers how eagerly the boys gathered at the Parish House on the night of organization. Indeed so anxious were they to begin the new work that some of them did not want to wait for the doors to be opened but they crawled in at the windows. In that first group of boys were Charles L. Chapin, Leopold Lobsitz, Henry H. Skinner, J. G. Lutz, Joseph S. Read, Frank Lyon, Paul Knapp, Herman C. Miller, Roswell C. Taylor, Fred J. Knappe, William H. Hancox and George R. Yerrall.

Many interesting customs were started by the new choir, not the least interesting being that of serenading. They carried with them on these trips little folding English lanterns in which candles were burned. On one occasion, June 28, 1871, shortly after Mr. Coenen's marriage the boys serenaded the bridal pair at their home. The late Mr. Skinner had his copy of the three songs sung, written in his very clear but childish hand, just as he carried it many years ago on this memorable occasion. One of the songs, an "Ode to Louis Coenen," was written by the rector, the Rev. Dr. Burgess. The boys were drilled by Mrs. Wm. Gunn.

"When the choir was founded there were formulated certain rules for management of the boys. It is said to have been a fortunate feature of the new institutions, especially in this case, because Dr. Burgess was not a disciplinarian by nature. The

rules were strictly adhered to. They provided for a fine of fifteen cents for absence, ten cents for tardiness and fixed the pay of the boys at twenty cents a service with fifty cents extra at the end of the month if none of the rules had been broken during that time."

Surplices were not worn until 1883. For a period between 1873 and the early 80's the boy choir was given up and a quartet employed. During this period Mr. Edward Morris was for a time the tenor and Miss Lucy Shumway (Mrs. Charles Chapin) soprano. At the Consecration of the Rev. Dr. Burgess May 15, 1878, a newspaper report states that the "music was in part a repetition of the Easter program, including a Venite and Te Deum, written for Christ Church choir by Edward Morris, the tenor of the quartet. Miss Shumway sang an exquisite sacred song of Wilhelm Coenen while Mrs. Kingsley sang Mendelssohn's 'O Rest in the Lord.' "

The first Choir Festival held in New England took place in Trinity Church, Boston, shortly after it was completed. The boy choir of Christ Church was invited to go and take its part in the service. This was a great occasion and much work and care was put into the preparation.

There have been about three hundred and fifty names on the roll of the choir during the last twenty-five years. About 1883 we find among others, the following names: Geo. Allen, James Anderson, George Barton, Arthur Bowen, Thurland Chatterway, Charles Frazer, George Goodrich, Fred Harwood, Philip Haynes, Rudolph Lerch, Edward Meade, Burt McDonald, Frank Norton, Charles Norton, George Raynor, Harry Ross, Lesseps Robson, Frank E. Stacy, Fred Stacy, Thomas Spellman, Joseph Spellman, William Mellews, George Wellman and Charles Wilson.

Among the present vestrymen who were once choir boys are Stedman Craig and William Parks. The late Henry H. Skinner, for many years a vestryman of Christ Church and whose many records and memories of early days, helped to make possible this history was an old choir boy. At his death it became

known that he had left the sum of twenty-five thousand dollars to Christ Church the income of which was to be used preferably toward the music. Every organist found in Henry Skinner an ally whose interest and care for the Music of the Church never wavered. The Rev. Paul Atkins was once a choir boy in Christ Church. Timothy Dale, once a soloist of Christ Church, later won prominence on the stage with Keith and Poli circuits. He later went into musical comedy where he sang leading roles. T. Henry Coote, tenor, also became a star in comic opera, while Lambert Murphy, a member of the Metropolitan Opera Company, was an old Christ Church choir boy. While yet members of the choir, Wilson Bly, Clifford Weake, Ronald Winder, Frederick Bull, Edward Schmidt and Charles Cushman, on account of their fine soprano voices were chosen to become members of the famous Grace Church Choir in New York.

Several attempts have been made to organize a Choir Alumni Association. There seems to have been such an organization as early as 1889—for one record tells us that in August of that year the choir spent the month on a three-hundred-acre farm at Watch Hill, R. I., where several officers of the Sunday School joined them. On June 6, 1913, about one hundred and fifty former members of the choir held a reunion and banquet in the Parish House. They marched in procession from the upper floor to the dining room singing a song composed for the occasion. Mr. Frank E. Stacy had prepared a song sheet. Topical songs were sung—and there were selections by the Hosmer Male Quartet, and by the men's quartet, then singing in Christ Church, Messrs. Hunt, Ellis, Hosmer and Cox. There were solos by Earl Hosmer, Mr. Wilkins, Walter Gray, Willard Sistare and Donald Murray. Many historical facts were brought to mind by this reunion.

While Mr. Alexander was minister-in-charge of our parish, it was suggested that a Girls' Choir, to sing at the afternoon Lenten services, be formed. As all of the singers in that early choir were members of Christ Church Guild, it was called the

"Guild Choir," but it was later enlarged to take in more women and then the name was changed to "Girls' Choir." Mrs. Frank Monroe, who was assistant organist of the church at that time, became the leader and organist for this choir. The vestments were given by Mrs. H. K. Baker and by members of the Guild, and they were made by the Guild.

During the rectorship of the Rev. Wm. Austin Smith a custom was inaugurated which met with a hearty response. On the Wednesday evening in Holy Week all former members of the choir, from elderly men to lads, were invited to come back to take part in the service, which consisted of the well known hymns these men had sung as boys in the chancel.

During Mr. Smith's rectorship was revived the Christmas Eve Carol Service which has become a permanent feature of Christmas-tide. Mr. Brooks started the Christmas Eve Carol Services. Then Congregation and Choir joined in singing the carols. This service held in the dimly-lighted, fir-scented church is a fit ushering in of the Holy Season. It was at a carol service on Christmas Eve, 1880, that Phillips Brooks' "O Little Town of Bethlehem" was sung for the first time in Christ Church. He had sent a copy to his brother, the Rev. John Cotton Brooks. Now a carol service would hardly be complete without the singing of that much loved carol. On the Christmas Eves of 1914 and 1915, our boys sang carols on the Auditorium steps at the Municipal Christmas celebration. For the two years 1921, 1922 the choir which then numbered thirty-five men and boys gave a concert in the Municipal Auditorium, the object being to raise money to send the boys to camp for two weeks during the summer. This fund has also helped to send boys and girls from the Church School, who have attained a high rank in their studies, to camp. The concert programs have been divided into two sections, one secular, consisting of old French and English part songs and modern choruses; and the other arranged to give example of the best type of church music of the English, French and Russian schools. It is interesting to note that the critic in the "Spring-

field Republican" said of the last concert held in April, 1922:—"The sixty choristers, conducted by Thomas Moxon, sing with purity of tone and with admirable precision, and it was generally felt by those who heard them last evening that their work may fairly be put beside that of the Paulist Choristers, whose visits to this city have been so much enjoyed."

In 1926 the Rev. Mr. Soule started a girls' choir from members of the church school.

During the past ten years the church has acquired a very valuable library of church music, the composers included being Bach, Handel, Mendelssohn; the old and modern writers of music for the English Church; the modern Russian composers, as well as those men of today who are giving of their best to uphold the highest traditions of church music. This represents approximately five hundred different anthems and service settings. The collection of Christmas carols contains some very rare compositions. The library is classified, catalogued and arranged with great thoroughness.

One cannot leave the choir without telling of the faithful work of two women of the parish who served as choir mothers for many years. When the boy choir was started the vestments were cut out and made by Mrs. George Parsons. In this she was aided by her daughter, Miss Ella F. Parsons whose connection with the choir, had, at the time of her death, lasted nearly forty years. It is fitting here to speak of Mrs. E. E. Grieves, who was also associated in this work as choir mother for over thirty years, missing very few services at which the choir sang, during that long time. Several generations of boys grew to love and respect these loyal women. For a time Mrs. Stedman Craig and Mrs. Charles Chadwick aided Mrs. Grieves in her work. After they resigned Mrs. Franklin H. Slater was chosen to take their place. If, as we are taught to believe, the early training of a child counts for much in his later life, do not the years spent in the choir, give our boys, aside from the musical training, which is invaluable, a start in regular church attendance, and a groundwork in churchmanship which has a steadying influence in their mature years?—*L. M.*

THE MEMORIAL WINDOWS

It is the purpose of this chapter to describe our memorial windows. An ancient custom is retained by the bestowal of a gift which honors the memory of a loved one and at the same time attempts to increase the beauty of God's House.

Beauty for its own sake has ever been considered by the Holy Catholic Church as one of the Christian virtues. By the ritualistic communions beauty has, too, always been deemed an aid to worship. Men have felt that "they can worship God more easily and more sincerely in surroundings of beauty. Beauty may be considered as a symbol of the character of God as well as a symbol of the aim and ideal for the characters of men." In attempting to make their House of God beautiful, the builders of Christ Church were following an ancient tradition. They could not produce a church building comparable to the wonderful cathedrals of Europe with their architecture and stained-glass windows dating back to the middle ages. But the best which could be obtained was always secured for Christ Church. Hence we find here several types of stained-glass windows, representative of each of the stages of the recent progress of this very ancient art.

We do not know when stained-glass was first made, but it has been traced back as far as the time of the ancient Egyptians. Neither do we know much about its introduction into Europe during the middle ages. But we do know a little about its manufacture after it had reached the stage of its greatest development. It was made by mixing different ingredients, including sand and certain metals and minerals, in a melting pot. This mixture, while in a molten state, was spread and worked into a cylindrical form, then, as it became harder, it was split and rolled. Pieces of the different colors selected

were cut into the desired shapes and fitted together by leads to form the design. The art deteriorated after the middle of the 16th century until by the 18th century it was lost. Within the past one hundred years there have been various attempts to revive it.

The methods of making stained-glass today are essentially the same as they were in the middle ages, the greatest differences being the use of electricity and modern appliances in place of the charcoal flame and the clumsy tools of former times.

The name of each stained-glass designer or manufacturer found in the "Catalogue of Windows" on page 146 is that of a leader of the art of his own time in England or America.

The old Christ Church on State Street must have had colored windows, for in certain old records it is stated in the plans for the new chancel, finished Easter, 1852; "A stained-glass window in the rear of this chancel is planned." When the building was repaired in 1866, there were put in the chancel, windows probably made by Gibson & Co. of New York, a firm long gone out of existence, (see illustration p. 162).

The original stained-glass windows of the present edifice on Chestnut Street were put in when the Church was built in 1876. It has not been ascertained that they were all memorials. With the wide spread demand for Church Windows, there grew up during the latter part of the last century and the first part of this a host of commercial glass firms in England, Germany and America. It is probable that makers of the windows in the old State St. Church and of the old windows of the present building belonged to this class. Of these old windows there still remain in place the smaller ones in the transepts, in the aisles of the Nave, and in the vestibule, and the large wheel windows of the transepts and the west end. These are of interest because they represent the earliest type of stained-glass windows in this country. Those who say that they more nearly represent the old blues and reds of ancient stained-glass, than any we have, consider them of historic value.

The window representing "Faith" in memory of Miss Annie M. Child, in the north transept, is of painted glass. The robe of grisaille, or white glass, ornamented with medallions of silver stain, may possibly be representative of the 14th century. The following interesting quotation is taken from the "Springfield Republican" of Jan. 1, 1878:—

"A new window has been placed in the north transept of Christ Church on the side facing Chestnut Street, in memory of Miss Annie M. Child, the daughter of Rev. Dr. Child formerly rector of the church, who died at Newburg, N. Y. a few months ago. This window, provided by her brothers, is the most expensive of the small windows in the church and unlike all the others in being of modern, instead of medieval style. The predominating colors are light, affording a sharp contrast with the darker hues. The greater portion of the window is occupied by a figure of 'Faith' of somewhat fuller contour than usually made, while below is a bar of music, lilies, and fleur-de-lis. The coloring of the lilies and the figuring and shading of the drapery of the representation of 'Faith' are particularly fine."

The present chancel windows and the newest ones in the transepts as well as those in the clerestory of the nave are of painted glass. Leads used to fasten the pieces together are almost entirely in the outlines of the figures and draperies. A back-ground and support of ground glass is behind the colored sheet of the chancel windows. All the new windows are pictorial and symbolical, of harmonious, restful colors and inconspicuous borders with a moderate form of canopy. Miss Josephine Brooks, daughter of the Rev. John Cotton Brooks, writes: "The old Chancel windows were given in memory of General Barnes and his wife by their children, but at the Rev. Mr. Brooks' request one of the sons, a Mr. Barnes of New York, consented to allow the glass to be removed that something beautiful and worthy of the church might be substituted, giving up his right of retaining the windows as a memorial, save only one which bears the family name."

In Feb. 1908 the Rev. Dr. Slattery organized a committee to

receive gifts for other memorial windows to replace some of the old ones. This committee consisted of the Rector, The Junior Warden, (Mr. Wm. C. Simons) and Messrs. H. H. Skinner and C. E. Galacar. They selected windows in accordance with a plan left by the Rev. Mr. Brooks, the subjects of which should harmonize with those in the chancel. These, finished in April, 1910, we find in the clerestory of the nave and of the transepts, the former representing scenes in the life of Our Lord, the latter four of the prophets. Dr. Slattery suggested that a tablet bearing the names on the old windows should be placed in the Church. This has never been done; but it is expected that such a tablet will some day be procured.

A few of the original clerestory windows were given by individuals in memory of relatives or friends, but many were paid for by general subscription and were inscribed with the names of persons who were prominent in the early days of the church. Only a few names which were on these old windows have been recalled. They are: Mrs. Lee, Mrs. Jones, probably Mrs. Clarrisse Root, (which name is to be found also on one of the new windows), and Francis Van Rensslaer. Mr. Henry H. Skinner recalled that Mr. Van Rensslaer was once a Sunday School teacher of his. Another remembers that he was one of five very intimate friends who were together so much that they were called "the quintet." When Mr. Van Rensslaer died the four remaining friends presented a window in his memory. Their names are: James Safford, Reginald F. Hyde, Edward Morris, and Dr. Kent.

A few years after the new clerestory windows were secured, while Mr. Smith was rector, the Mothers' Club gave the first of the windows to represent the Latin Fathers. This window, found in the north transept, is of St. Augustine and his mother, St. Monica. During the Rev. Mr. McGann's rectorship a window in the south transept representing St. Chrysostom was given by Dr. Smith in memory of his mother. In 1924 four more windows were presented to the Church. One of the original windows in the north transept; that of the pelican feeding

her young, in memory of Mrs. A. E. Hall was replaced by one given by Miss Josephine Smith in memory of her mother, Frances Amblarde Phelps. It represents the Latin Father, St. Francis of Assisi, "the best known and most beloved of all the medieval saints." In the south transept, the series of the Greek Fathers was completed. A fund was raised by voluntary gifts of organizations and members of the parish for two memorial windows for the late Rev. William Austin Smith, D. D. One is of St. Gregory of Nazianzen, the other of St. Basil. The next in position is the St. Chrysostom window already mentioned. The fourth placed in 1924 as well as the fourth of the Greek series is of St. Athanasius. It was given by Mr. Edward T. Davis in memory of Mrs. Davis. Since all of these lower transept windows were made by the same London firm of C. E. Kempe & Co., there is conformity of color and design as well as of interpretation of theme.

If the plans for the windows made by the Rev. Mr. Brooks should ever be completed the worshippers in Christ Church would enjoy the harmony of color and of subject and graceful designs produced by the best English glass manufacturers of the present day.

During the rectorship of the Rev. Mr. Brooks, in the year 1889 a notable collection of stained and painted glass was given for the new parish house. This is genuine stained-glass in distinction from the painted glass in the Church. At that time the Messrs. Tiffany and La Farge were rivals in the discovery of the ancient "pot-metal" method of making stained-glass. An example of the 'Tiffanys' work is found in the memorial to Robert Fenner Nichols, on the stairway; while in the upper room of the Parish House are to be found treasures from the studio of John La Farge which every member of this parish should be taught to admire and cherish.

In the work of the Tiffany Brothers and of La Farge, the flesh colors only are painted, the other portions being stained. In certain portions of the La Farge windows several thicknesses or "plates" of the stained glass are used in order to get

the desired shade. If one carefully examines at close range and compares the windows in the Church and those in the Parish House, one will notice the difference in texture and appearance between the stained and painted glass.

Before a window is made the location is carefully studied. The direction of light through it, the kind of shade it receives from outside (whether of trees or buildings), or the absence of shadows, and other means of entrance of light into the room,—all must be taken into account when the glass is made. “ . . . if he [La Farge] wanted to show you a picture in his studio he would make sure of the hour of the day providing just the right light, or he would not show it at all.” (Royal Cortissoz). When one learns that the Parish House first stood with the Chancel toward the east he will understand why the Crocker window, representing Mary Magdalene at the Tomb, by La Farge is now disappointing to those who expect to see a remarkable example of stained glass. It is hoped that some day this master piece of a genius may be so placed that the wonder and beauty of it may be recognized at a glance. Then, too, the other works of La Farge in the room will better reveal their beauty. Guide books of New England place them among Springfield’s art treasures.

We stated that the designs in the windows are symbolical. A few of the symbols are worthy of further notice. The nimbus, or, as it is often called, the halo, is a disc or ring of light behind the head of any person or object considered holy. Any figure signifying God the Father, God the Son or God the Holy Spirit, or the Trinity, or the figure of Our Lord, of an apostle, saint, angel or cherub, is adorned with a nimbus. It is sometimes finished with a plain edge, sometimes rayed or fluted like the rays of the sun. Many times the color and the decorations reveal the character of the person whose figure the nimbus adorns. In most of our Chancel windows the nimbus is made with fine rays of gold or silver. Those of St. Peter, St. James, and St. John the Evangelist have wide rays within the circle, and those of the window of “Faith” and of St.

Chrysostom are blue, perhaps because the blue represents heavenly love. That with the figure of Christ in each of the nave windows has three fleur-de-lis, indicating the Trinity. The dove in the scene of the baptism and the tongue of flame in the Ascension window, each representing the Holy Spirit, are surrounded with a nimbus. In this scene the divine power is represented by the aureole surrounding the entire figure of the ascending Lord, while in the Transfiguration scene the nimbus and aureole are combined in what is called the "glory."

In many of the representations of Our Lord, the hand is noticeable for its position, the first two fingers and the thumb extended, the other two fingers resting on the palm, or the thumb crossing the third finger, the others raised, symbolizing God the Father. The former is used by Roman Popes, the latter by Greek Patriarchs when bestowing a blessing, as illustrated in the figure of St. Chrysostom.

Symbols of the Trinity in these windows are seen in the three rays of the nimbus, the three fingers of the hand, the three circles, the triangle and the shamrock. The lamb, the symbol of sacrifice is in the west wheel window and in the scenes of the baptism and of the resurrection.

The cross, the emblem of faith, triumph, and eternal hope,—of Our Lord's supreme victory—is found in varied forms in the windows. In the representation of Abraham is the Roman or Calvary cross; so also in the Child window and in the scene of the crucifixion. The Greek cross is in the mitre and stole of St. Chrysostom. The Maltese cross is on the Agnus Dei of St. John the Baptist and of Christ in the Garden, and the cross patee on the Agnus Dei of the Lamb in the western wheel window.

Other attributes and emblems found in the windows are the shell, gourd, staff, and scroll of St. John the Baptist, the box of ointment of Mary Magdalene, the sacrificial fire carried by Abraham, Moses' tablets of the law, David's crown and harp and Isaiah's scroll. The sacred monogram, Chi Rho in the north wheel window is composed of the first two letters of Christos, the Greek word for Christ. The ox and ass are the signs of

Our Lord's humility, while the palm is the emblem of His Victory.

The original purpose of pictorial designs in Church Windows was for the instruction of the worshippers. During the Middle Ages, when they were introduced, the majority of the congregation were more or less illiterate and could not understand the sermons or read the lessons. These pictures, usually portraying Old Testament stories or scenes from the life of Christ or of the Apostles and other Saints, gave the people something instructive to look at. Although this reason for pictorial windows is not necessary to-day, nevertheless, the gifts of God as expressed by the hand of man in aesthetic surroundings put us in an attitude to better hear His voice in His Holy Temple and to express to Him our love and adoration.—*M. W. K.*

CATALOGUE OF WINDOWS

Plan for the Windows of Christ Church as Designed
by the Rev. John Cotton Brooks.

Clerestory windows, Nave.

Nativity.
Presentation in Temple.
Visit of Wise Men.
Visit to Temple in 12th year.
Baptism.
Miracle at Cana.
Sermon on the Mount.
The Transfiguration.
The Last Supper.
The Crucifixion.
The Resurrection.
The Ascension.

Clerestory windows, Transepts.

Abraham.
Moses.
David.
Isaiah.

Lower windows, South Transept.

From the Greek Fathers.
St. Athanasius.
St. Chrysostom.
St. Basil.
St. Gregory Nazianzen.

Lower windows, North Transept.

Two from the Latin Fathers.
St. Augustine.
St. Jerome.

Windows in the Aisles.

North

Leaders of Ancient British and Anglo-Saxon Christianity.

St. Colomba.

St. Augustine of Canterbury and others.

South

Leaders of our Church in America, as:

Bishop Seabury.

Bishop White.

Bishop Kemper.

Plan by the Rev. C. L. Slattery, D. D.

- I. Two rose windows designed by Messrs. C. E. Kempe & Co., and new tracery designed by Mr. Henry Vaughan.

North Transept.

The Tree of Jesse.

South Transept.

The True Vine.

- II. A window of the "First Fruits." The first dollar earned by a small boy was brought as a gift to the church. It was planned to use this as a nucleus for a window fund.

- III. In 1913, during the rectorship of the Rev. Wm. A. Smith a fund, called "The Mile of Dimes" was started for raising money to buy the rose window planned for the South Transept.

CHURCH WINDOWS

I. Chancel.

1. Upper part—The Preaching of John the Baptist.

Lower part—The Angel Gabriel appears to Zacharias.

- a. In memory of—

Roger S. Moore, died Dec. 31, 1893.

Sarah A. Moore, died Sept. 30, 1875.

Mr. Moore was a vestryman under the rectorship of the Rev. Wm. S. Child.

- b. Given by their daughter, Sarah Jane Moore, a contributor to the organ fund, in 1900.

- c. Made by Heaton, Butler, & Bayne, London.
- 2. Upper part—Jesus Preaching from the Ship.
Lower part—Washing the Disciples' Feet.
 - a. In memory of—
James Barnes, U. S. A., died Feb. 12, 1869.
Charlotte A. Barnes, died Sept. 12, 1875.
General Barnes was a vestryman during the rectorship of the Rev. Henry W. Lee, a graduate of West Point in 1829, a Civil War veteran, and a builder of railroads.
 - b. Given by their son in 1900.—To replace those given by their children in 1876.
 - c. Made by Heaton, Butler, & Bayne, London.
- 3. Upper part—The Ascension.
Lower part—The Nativity.
 - a. In memory of—
The Rt. Rev. Henry W. Lee, D. D.—Son of Col. Roswell Lee. Founder of Christ Church. Died Sept. 26, 1874.
 - b. Given by members of the family.
 - c. Made by Heaton, Butler, & Bayne, London.
- 4. Upper part—The Healing of the Lame Man, by St. Peter and St. John.
Lower part—The Last Supper.
 - a. In memory of—
John B. Stebbins, died Jan. 13, 1899.
Maria Stebbins, died Mar. 12, 1891.
Mr. Stebbins was senior warden for thirty-six years and a leader in building the present Christ Church.
 - b. Given by their daughters, Miss Annie C. Stebbins and Miss M. Louise Stebbins, in 1900.
 - c. Made by Heaton, Butler, & Bayne, London.
- 5. Upper part—St. Paul Preaching on Mars Hill.
Lower part—Saul Studying at the Feet of Gamaliel.
 - a. In memory of—

James D. Brewer, died Feb. 7, 1886.

Sarah P. Brewer, died Apr. 17, 1886.

Mr. Brewer was a descendant of the Rev. Daniel Brewer, pastor of the First Church; a warden for many years and leader in the building of the present Christ Church.

b. Given by their children, Harriet Brewer Corcoran and Edward S. Brewer, in 1900.

c. Made by Heaton, Butler, & Bayne, London.

II. South Transept.

A. Wheel Window.

1. Scenes from the life of Christ and Angels.

a. Probably in memory of—

Gen. James W. Ripley, Dec. 10, 1794-1870.

General Ripley was a Commandant in the United States Armory.

b. Given by his daughter, Mary Louise Ripley, in 1876.

c. Made by Otto Falch & Co., Boston.

B. Clerestory—

1. Abraham.

a. Not a memorial.

b. Given by general subscription in 1910.

c. Made by C. E. Kempe & Co., London.

2. Moses—

a. In memory of—

Theodore Freylinghuysen Breck, 1844-1904. "A Beloved Physician."

b. Given by his wife, Mrs. Helen C. Breck, in 1910.

c. Made by C. E. Kempe & Co., London.

C. Aisle.

*1. Conventional Floral Design.

a. In memory of—

Samuel McNary—

One of the first wardens under the Rev. H. W. Lee in 1838. A member of the "Armory

Hill Chapel."

- b. Given by ————— in 1876.
- c. Made by Otto Falch & Co., Boston.

*2. Conventional Floral Design.

- a. In memory of—
Roger Brown Hildreth, died 1872.
A vestryman under the Rev. Alexander Burgess.

- b. Given by ————— in 1876.
- c. Made by Otto Falch & Co., Boston.

3. St. Chrysostom.

- a. In memory of—
Theresa Smith—1838-1915.
- b. Given by her son, the Rev. Wm. Austin Smith,
former rector of Christ Church, in Dec. 1917.
- c. Made by C. E. Kempe & Co., London.

*4. Hour-glass, scythe, and lilies.

- a. In memory of ————— Aug. 6, 1783-Nov. 7,
1859.
- b. Given by ————— in 1876.
- c. Made by Otto Falch & Co., Boston.

III. Nave—

A. Clerestory (South Side).

1. Our Lord's Nativity.

- a. In memory of—
Annie Chapin—1828-1903, Lucy Chapin—1854-1909, and Harriet Hart—1824-1909.
- b. Given by Mr. Charles L. Chapin, Mr. Henry G. Chapin, and Miss Elizabeth Chapin in 1910.
- c. Made by C. E. Kempe & Co., London.

2. Adoration of the Magi.

- a. In memory of—
Caroline Minna Chapin—1850-1909.
- b. Given by her husband, Dr. Frederick W. Chapin,
and children, in 1910.
- c. Made by C. E. Kempe & Co., London.

3. Our Lord's Visit to the Temple as a Boy.
 - a. Given as a thankoffering by the Confirmation Class of 1909.
 - b. Made by C. E. Kempe & Co., London.
 4. The Baptism.
 - a. In memory of—
Clarrisse Root, 1790-1874.
Mother of Mrs. Roger S. Moore.
 - b. Given by her granddaughter, Sarah Jane Moore, in 1910.
 - c. Made by C. E. Kempe & Co., London.
 5. Our Lord Blessing Little Children.
 - a. "A Thankoffering to God for His Goodness to Me and Mine."
 - b. Given by Mr. John Knight, in 1910.
 - c. Made by C. E. Kempe & Co., London.
 6. Our Lord Healing the Blind Man.
 - a. In memory of—
Dorothy Hyde—1888-1909.
 - b. Given by her parents, Mr. and Mrs. Louis Hyde, in 1910.
 - c. Made by C. E. Kempe & Co., London.
- B. West End.
1. Wheel Window.
Scenes from the Life of Christ and from the Lives of the Saints, and Angels.
 - a. In memory of—
Solomon Porter, Henry, James, and William, children of Mr. and Mrs. J. D. Brewer.
 - b. Given by their parents, Mr. and Mrs. J. D. Brewer.
 - c. Made by Otto Falch & Co., Boston.
- C. Clerestory (North Side).
1. The Sermon on the Mount.
 - a. In memory of—
Lucy Patten Gunn—1831-1871.
 - b. Given by members of the family, in 1910.

- c. Made by C. E. Kempe & Co., London.
 - 2. The Transfiguration.
 - a. In memory of—
Mary Kimberly Gunn—1822-1908.
One of the founders of Christ Church in 1838.
 - b. Given by her children, Mrs. Mary Elizabeth Simons and Mr. Elisha Gunn, in 1910.
 - c. Made by C. E. Kempe & Co., London.
 - 3. Our Lord's Triumphal Entry into Jerusalem.
 - a. In memory of—
Hugh M. Capen—1790-1860.
 - b. Given by his grandson, Mr. Henry H. Skinner, in 1910.
 - c. Made by C. E. Kempe & Co., London.
 - 4. The Crucifixion.
 - a. In memory of—
Jane Capen Skinner—1820-1906.
 - b. Given by her son, Mr. Henry H. Skinner, in 1910.
 - c. Made by C. E. Kempe & Co., London.
 - 5. The Resurrection.
 - a. In memory of—
Henry Kingsley Baker and Kingsley Baker.
 - b. Given by Mrs. Henry Kingsley Baker, wife and mother, in 1910.
 - c. Made by C. E. Kempe & Co., London.
 - 6. The Ascension.
 - a. In memory of—
Major Homer Grannis Gilmore—1837-1908.
A vestryman during the rectorships of the Rev. John C. Brooks, and of the Rev. C. L. Slattery, D. D.; a Civil War veteran.
 - b. Given by his wife, Mrs. Homer G. Gilmore, in 1910.
 - c. Made by C. E. Kempe & Co., London.
- IV. North Transept.
- A. Wheel Window.

1. Scenes from the Life of Christ and emblems of a "good soldier of Jesus Christ."

- a. In memory of—

Gen. James W. Ripley—1794-1870. (See II A).

- b. Given by his daughter, Mary Louise Ripley, in 1876.

- c. Made by Otto Falch & Co., Boston.

B. Clerestory.

1 David.

- a. In memory of—

"J. S." (John Stebbins)—1773-1857.

"H. B. S." (Harriet B. Stebbins)—1775-1844.

The father and mother of Mr. John B. Stebbins.

- b. Given by the Misses Annie C. and M. Louise Stebbins, in 1910.

- c. Made by C. E. Kempe & Co., London.

2. Isaiah.

- a. In memory of—

"Two dear children" of Mr. John B. Stebbins.

- b. Given by their sisters, Miss Annie C. Stebbins and Miss M. Louise Stebbins.

- c. Made by C. E. Kempe & Co., London.

C. Aisle.

1. "Faith."

- a. In memory of—

Annie M. Child—Nov. 21, 1855-Sept. 15, 1877.

Daughter of the Rev. Wm. S. Child.

- b. Given by her brother, Mr. Lewis P. Child, in 1877.

- c. Designed by Charles Booth, of England and New York. Made by Charles Booth, of England and New York.

2. Saint Augustine and Saint Monica.

- a. Not a memorial.

- b. Given by the Mother's Club in 1913.

- c. Made by C. E. Kempe & Co., London.
- *3. Pelican Feeding her Young.
 - a. In memory of—
Mrs. A. E. Hall, died Apr. 6, 1874.
 - b. Given by her daughters, the Misses Alice, Fanny,
and Martha Hall, and Mrs. Curtiss, in 1876.
 - c. Made by Otto Falch & Co., Boston.
- 4. and 5. Conventional Floral Design.
 - a. In memory of—
Georgianna Clough Child, Dec. 13, 1819-Sept.
13, 1858. Wife of the Rev. Wm. S. Child.
 - b. Given by her children in ———.
 - c. Made by ———.

PARISH HOUSE WINDOWS

- I. Vestibule Stairway.
 - 1. The Guardian Angel.
 - a. In memory of—
Robert Fenner Nichols—Dec. 21, 1879-Jan. 24,
1888.
 - b. Given by his parents, Mr. and Mrs. C. A. Nichols,
in 1889.
 - c. Made by Tiffany Bros., New York.
- II. Chancel—Windows and Chancel Decorations.
 - 1. Mary Magdalene at the Tomb.
 - a. In memory of—
Daniel Putnam Crocker—Apr. 16, 1840-Feb. 10,
1887.
A vestryman under the Rev. Alexander Bur-
gess, D. D. The first one to give a subscription
to the Parish House.
 - b. Given by Mrs. Daniel Crocker in 1889.
 - c. Made by John La Farge, New York.
- III. West Aisle—
 - †1. A Prophet.—“O rest in the Lord, wait patiently for
Him.”

- a. In memory of—
William Jones, October 26, 1812-Nov. 3, 1888.
A subscriber to the Parish House.
- b. Given by Mrs. William Jones, in 1889.
- c. Made by John La Farge, New York.

IV. East Aisle.

- †1. "A Soldier of Jesus Christ."—
"A just man and one that feareth God, and of good report among men."
a. In memory of—
Col. James Benton—Sept. 15, 1820-Aug. 22, 1881.
"A true soldier." Commandant of the United States Armory.
- b. Given by Mrs. James Benton, (?) in 1889.
- c. Made by John La Farge, New York.
- 2. The Boy Samuel.
a. In memory of—
Frank Clark Gilmore—Sept. 15, 1871-Feb. 10, 1887.
- b. Given by his parents, Major and Mrs. Homer G. Gilmore, in 1889.
- c. Made by John La Farge, New York.

—M. W. K.

**Stars indicate that these windows are now replaced by those listed in "Catalogue Supplement" on page ().*

†"Col. Benton was a Commandant in the Armory. Mr. Jones was a workman in the Armory. The windows were placed facing each other as an attempt to express the equality of the officer and the mechanic in the eyes of God."

CATALOGUE SUPPLEMENT

C. Aisle.

- 1. St. Basil.
"S'ctus Basilius Magnus."
"They that wait upon the Lord
Shall renew their strength;

They shall mount up with wings as eagles."

a. In memory of—

The Rev. Wm. Austin Smith, D. D.

Rector of this Parish 1911-1915.

b. Given by Christ Church Parish in 1924.

c. Made by C. E. Kempe & Co., London.

2. St. Gregory.

"Gregorius Nazianzen."

"Grant unto Thy servants

That with all boldness

They may speak Thy word."

a. In memory of—

The Rev. Wm. Austin Smith, D. D.

Rector of this parish 1911-1915.

b. Given by Christ Church Parish in 1924.

c. Made by C. E. Kempe & Co., London.

4. St. Athanasius.

"S'tos Athanasios."

"In loving remembrance of Jennie B. Davis."

a. In memory of—

Jennie B. Davis.

b. Given by her husband, Mr. Edward T. Davis in
1924.

c. Made by C. E. Kempe & Co., London.

C. Aisle.

3. St. Francis.

"S. Franciscos d'Assisi."

"Blessed are the pure in heart for they shall see God."

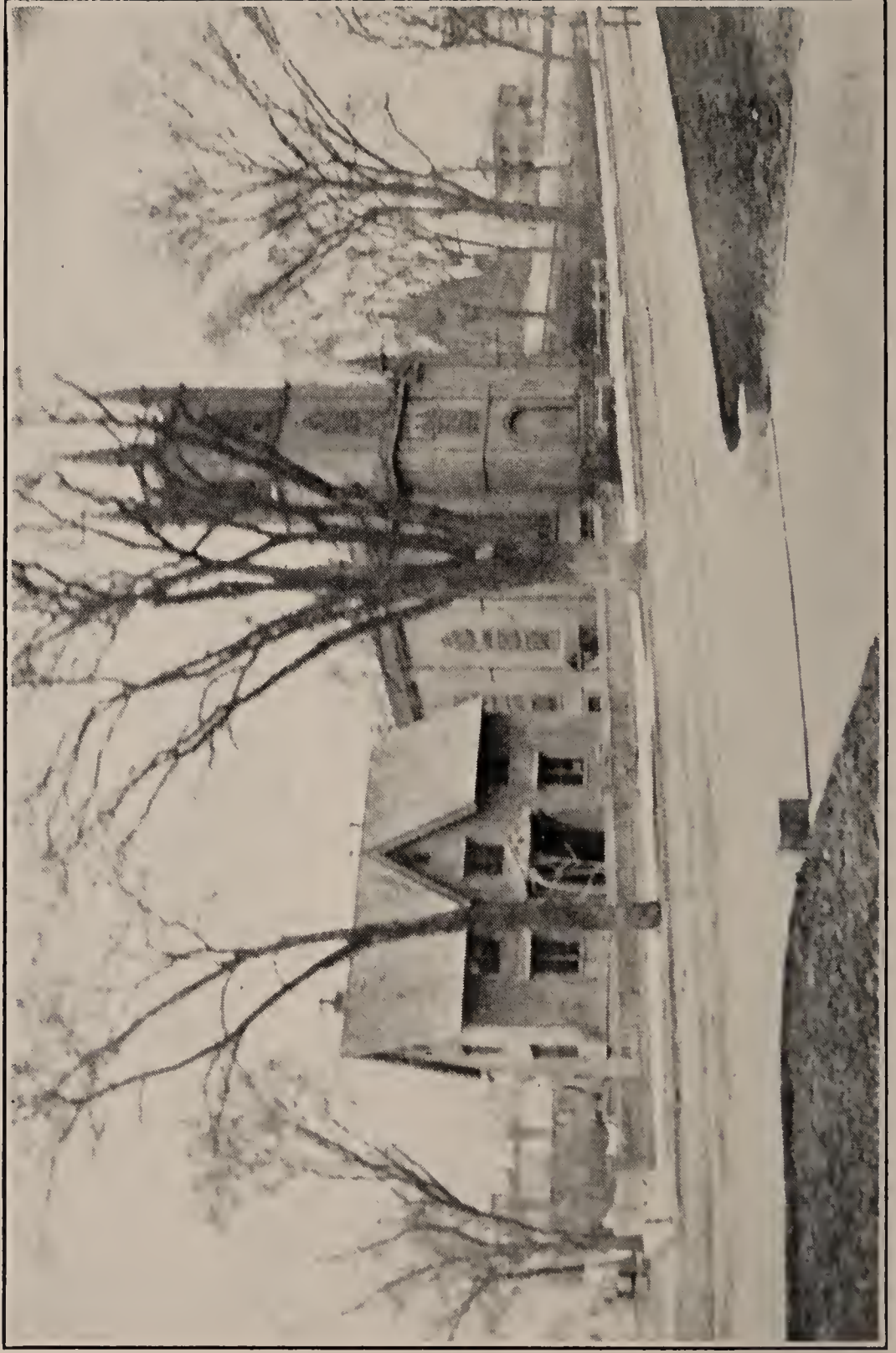
a. In memory of—

Frances Amblarde Phelps.

Oct. 11, 1811-June 5, 1894.

b. Given by her daughter, Miss Josephine A. Smith
in 1924.

c. Made by C. E. Kempe & Co., London.



Christ Church, State Street

BUILDINGS

CHURCHES

The first land purchased by Christ Church parish was a tract 66 feet long and about 100 feet deep, situated on State Street. The buyers were Messrs. Diah Allin, Samuel McNary and Erasmus P. Beach, who had been made, March 23, 1839, a body corporate under the name of Wardens, Vestry and Proprietors of Christ Church in Springfield, March 23, 1839. On the deed are written the names of Major Goodsell, Diah Allin, Henry Seymour, Marcus M. Talmadge, Lucius C. Allen, Michael Hancock and Ezra Kimberly,—Trustees.

The name "Proprietors" is worthy of description. "This religious corporation was organized under a special Act of the Legislature of Massachusetts. Each owner of a pew becomes thereby a member of the corporation and is called a 'proprietor.' The proprietors choose the vestry, tax the pews, make all appropriations, and in general control all church activities. The rector has no voice in and never attends a proprietors' meeting. He meets with the vestry by courtesy only, does not preside, and has no vote."

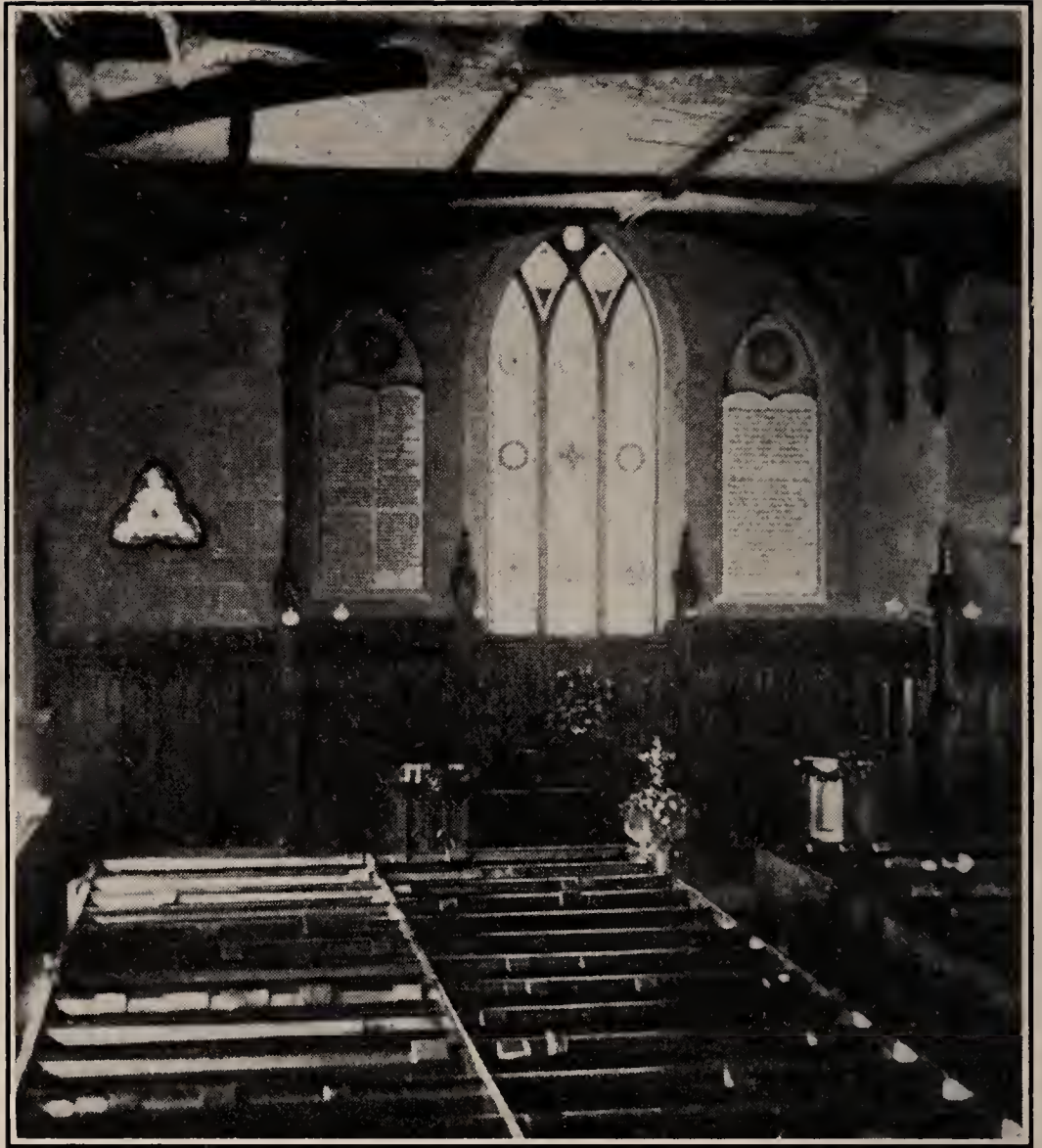
The easterly boundary of the aforesaid lot was a hedge owned by Mr. George Bliss. It was bounded on the south by State Street, and on its westerly and northerly sides was land owned by Mr. Henry Sterns, from whom it was purchased for the sum of \$1000.00. Land values have changed a bit since those days. Later, as the parish grew and waxed strong, more land was acquired at the rear, and land to the west known as the Rectory lot became theirs, also. In 1845 Dwight Street became the easterly boundary of the Rectory lot, for then that street was laid out as far as Sanford Street. Cows grazed peacefully in the

pasture on the northerly and easterly sides of this Christ Church property. Christ Church was the first building of which there is any available record, ever erected on this land. In Colonial days, this site was part of the swamp, "Hassoky Marsh," that lay between the Town Brook and Chestnut Street, and extended as far north as Carew Street. In Dr. Lee's time, there were still signs of the corduroy road, 2 rods wide, that, alone, in early days, made that part of State Street passable.

That the Episcopal church was an exotic, that it still needed a little explaining, is evidenced by part of the address of Bishop Griswold to the General Convention in 1839. He said: "The cornerstone of a new house, which they (Springfield) are now erecting was recently laid by the Rev. Dr. Strong, assisted by others of our brethren, and we trust that through God's blessing the people of that large and growing town will henceforth be favored in the ministration of the Protestant Episcopal church. For though many pious and good Christians may dislike our ministrations, in almost every large population there is a considerable number who, on becoming acquainted with our ecclesiastical system, decidedly prefer it and find it most edifying. And where there are likely to be found in any place members of such, sufficient to form a respectable parish, it is our duty to aid them." Mr. Lee tells us that it was in great measure due to Dr. Strong's influence that the "prejudices existing in the community against the church were materially lessened, and the attachment of the friends of the church to its doctrines and services were confirmed and increased."

The following description of the old Church building was derived from photographs, and from the memories of the older Parishioners, who loved and worked in this,—Springfield's first Episcopal Church.

The architect, Mr. Chauncey Shepherd, like others of his day, was influenced by those London parochial churches, built by the great English architect, Sir Christopher Wren. Like them, it was a long, box-like building, with a chancel at one end, and a portico and square, turreted cupola on the other.—Spring-



Interior of Christ Church, Easter 1866

field's first church building in 1636 had to have two towers, one as a lookout for hostile Indians.—The mullioned windows of this old Christ Church were Gothic in outline, and the building was sheathed with wide boards, running from the roof to the basement wall, their place of joining covered by narrow cleats. It was painted a gray-brown. In the cupola hung a bell. One parishioner remembers its sweet tone; another, its harsh, unpleasant sound. It was cracked at one time, which, no doubt, explains the difference in memories. When it became necessary to remove this bell the rope was cut, and it fell crashing to the pavement. Two little girls, in a spirit of adventure, once climbed to the top of this cupola. It was easy ascending, but the returning, perilous journey, through those bare rafters, was a never forgotten experience.

A flight of stone steps led up to the church. The basement, from Dr. McKnight's time at least (possibly before), was used for Sunday-School rooms, lectures, Lenten services, and other parochial meetings. Two large doors, Gothic, like the windows, led into the vestibule. From here, a flight of stairs at each end, led up to the gallery where the organ and choir led the singing. When the Boy Choir was introduced the front easterly pews downstairs were torn out, and the organ and a few benches placed there. Benches for the boys also replaced some of the pews at the westerly side. One parishioner remembers that when she had fulfilled a promise to be a very good little girl, she was given the wonderful privilege of sitting in the gallery with the choir. Blowing the organ was a position greatly coveted by ambitious boys. Parents did not always perceive the glory of it. Two baize-covered doors led into the church from the vestibule. There were three aisles, and long, low-backed pews entered at least for one period by little doors. The floor was carpeted. There were no transepts, but two groups of pews faced each other in front at right angles to those in the body of the church. A small vestryroom was built at one side of the chancel, and a "Library room" at the other. The altar was a very simple one, and on each side hung a tablet. On

one were printed the ten commandments, and on the other the Lord's Prayer and the Apostles' Creed. The reading desk and pulpit were very much alike. The rector conducted the entire service facing the congregation. When the offering was taken, a box at the end of a long pole, antedated the present alms basin. Gas did not come until 1847, so Mr. Lee had to be content with kerosene, as a lighting agent. We find an old item in an expense account, December 4, 1848, that a Committee was formed to consider plans for heating the church. So the first heating method must have been a makeshift. The church was well supplied with lightning rods.

How many pleasant memories cluster around that old building! "We were like one happy family," said one parishioner who had worshipped many years there. "The services were quiet, dignified, peaceful; the Saints' Days were enthusiastically kept, just as we love to observe the anniversaries of dear ones in our own homes."

At the Lenten Services in the basement, the room was packed to the doors, and there were often persons outside unable to get in. The singing, led by Miss Safford, was especially inspiring. Many remember how much Dr. McKnight loved the singing, and added greatly to it with his spirited, robust voice. The services of Holy Week were held in the church. Services of baptism, also, were wonderfully well attended. People came from all over the city to see the babies and witness the beautiful Sacrament. A home wedding, among Christ Church people, in the old days, was practically unknown. Weddings were held in the church, and it was an unwritten law, in the Parish, that a marriage must not take place on Saturday.

A great many English people came to Springfield, in those early days, and this was, for the most of them, their own church. Then, too, many colored people attended old Christ Church. One has but to speak the names "Marm Abbey" or "Mammy Lee" to realize some were of that fine, old type of family servants that has almost passed out of existence.

One time, a house owned by Mr. Frederic Dwight, built near

the corner of Maple Street and State Street, stood in the way of widening the highway. "When he refused to cooperate with the town's plan for widening the street, the town went ahead and had the front of his house sawed off, and boarded up. Dwight immediately let the remainder of the rooms to an undesirable type of tenant. They persisted in disturbing the Sunday quiet and were haled into court upon the complaint of the Unitarian minister. Dwight himself defended the offenders pleading that if they might not be allowed to play the fiddle and dance on Sundays that the church should not be permitted to play the organ and sing hymns Dwight himself paid their fines and told them to make all the noise they wanted to on Sunday. What the outcome of his advice was the story does not say." Neither does tradition tell us whether Christ Church people were annoyed or merely amused by such unhealthy excitement across the way.

The years flew by, and the changes came. A new church was built. In 1883 the old State Street property was sold for \$15,000 to help pay the long standing debt. Its new owner, Mr. S. G. Otis, built it out to the street line, and named it Evangelist Hall. At one time, there was a printing press installed there, and two small religious papers published, "The Domestic Journal" and "The Weekly Evangelist."

The auditorium of the church was divided, the largest room being kept for the Evangelist Mission, in which Mr. Otis was especially interested; another room was rented by the W. C. T. U. The Reynolds Reform Club had another, and the Springfield Art Association rented several rooms for their work. Then for a limited time it was known as "Maple Hall."

In 1911, it was purchased by the late Colonel A. H. Goetting who remodelled it beyond recognition. A mezzanine floor in the old church structure helped form a hall, devoted almost wholly to secular uses, which gave the building a new name, "Tourraine Hall." There were also in this building offices, stores, a photographers studio, and a few small tenements.

In Tourraine Hall, there remained two suggestions of the old

church; one, the outline of a chancel window in the rear, which to comply with fire regulations, was covered with sheet iron to simulate bricks. Then, too, the beams on the ceiling of Tourraine Hall, with their trefoil design, were in the old church, a design which was carried out in the last pews there. These were torn out, and used in the construction of the hall, when it was first remodelled.

On December 19, 1924 Tourraine Hall was destroyed by a most spectacular fire which broke out about six o'clock in the afternoon, and raged for over three hours. Thousands witnessed the hazardous efforts of the firemen to subdue the flames; a fireman was taken to a hospital suffering from injuries received from a fall; another man—a tenant—was seriously burned. It is interesting that in this building, at one period known as Evangelist Hall, a woman named Mrs. Evangeliste with heroic disregard of her own safety refused to leave until she had called or sounded warning to all the other tenants. She and her daughter and a Mrs. Herbert were with difficulty rescued by firemen from the flame-enveloped upper floors.

The building had become the property of Andrea Romano, a banker and steamship agent who estimated his loss at about \$300,000. A modern business block now stands on the site.

So it came about that two of Springfield's historic fires, each in its own way, removed the last reminder of a one-time beloved house of worship of the Episcopalians.

Now, in 1822, Jonathan Dwight, 2d, opened through his property a new road, later called Chestnut Street. He built the first house on this road (1824) for his daughter, Mrs. George Bliss. This historic house, and the land on which it stood was purchased by Christ Church Parish as the site for their new building.

Church architecture had undergone a happy change since the building of the beloved Christ Church on State Street, although it is unquestionably true that if Christ Church were rebuilt today the change would be even more pronounced. Let us again allow the columns of the "Republican" to bring before us the



Christ Church, Chestnut Street

wonderful new edifice as it looked to Christ Church members as they worshipped in it for the first time, that rainy Sunday, May 21, 1876.

"The new Christ Church, which the Protestant Episcopal parish of this city have built, like a city set upon a hill, and have begun to occupy for their worship, is destined when completed to rival in beauty the Church of the Unity, which has hitherto been undisputably supreme among the architectural adornments of the city. Fortunate in a commanding site on the crown of Chestnut Street, it is built in a style and with an amplitude of design worthy of the place . . . The Church is built according to the Norman architecture, of Longmeadow brownstone, with a rich variety in cutting that well accords with the varied outline of the design. The front view presents the high gable and rose-window of the nave, beneath it the mullioned windows of the closed vestibule between the portal of the north cloister and the tower at the southwest corner,—a tower of singularly elegant and picturesque proportion. On the south side, the tower and transept gable, with the south cloister of the nave advancing half-height beneath the clerestory between them, look so fine from State Street, especially beneath the majestic benediction of the great elm at the east, that one wishes it were possible to preserve the little park now between it and the street always unencumbered with buildings, just to keep that picturesque effect. The interior is beautiful and imposing in high degree. The auditory is a cross, with cloistered aisles alongside the nave, and a deep chancel. The north and south transepts are each, like the nave, lighted by a large rose window, framed in dressed brownstone; the windows, and also the trefoils and triangles, and the windows of the clerestory and cloisters are of stained cathedral glass in bold free designs and vivid colors. The entire depth of the Church from nave to chancel is 128 feet; the transept 86 feet across and 50 feet wide; the nave and aisles 60 feet; the chancel 31 x 32; and the height from floor to apex of roof 62 feet. The roof is the most immediately striking feature of the interior, being unlike any other in the

city. It is open, of square pitch and the ribs, of bolted southern pine plank, are not cased, but finished in oil and shellac, every bolt showing for what it is, and are faced with boards sprung beneath their arch, giving them a panel finish; the chancel roof-ribs are constructed in a Gothic cone pattern of much beauty. The roof impresses one with a sense of strength and loftiness in rare degree. The walls and ceiling of this spacious Church, with its contrast of surface, the cloister arches, etc., afforded good opportunity to the fresco decorator, and he has well availed himself of it. The frescoing is indeed rich and novel. It is, a liberally varied use of the panel, with tasteful and seldom elaborate arabesque borders, the tints being neither loud nor weak, but severely harmonious. The ceiling is painted in patterns less pronounced than the walls. The chancel is treated differently; the panels of the vault showing blue with golden stars, the sides in diaper pattern of rich brown and gold, with four panels between the five windows, bearing, in gold lettering on brown ground, the Lord's Prayer, the Ten Commandments and the Apostles' Creed. It is not to be denied that in the daytime the position and forcible colors of the windows lessen the effect of the fresco; on the other hand, by gas-light the fresco has its revenge, for the windows show their splendors without while within the pure contrasts and harmonies of the walls come out beautifully. The windows, which are all memorials and presented by prominent members of the church, while notable rather for brilliancy of color and vigor of design than for delicacy, are effective in telling their stories; and those of the chancel, which represent Christ and the four Evangelists, are especially good. The church is furnished with taste; the wainscoating, the pews, and so forth being of Western Ash, a beautiful wood, somewhat like butternut, but less yellow in its tints. The carpet is of scarlet and maroon in a handsome figured pattern; the cushions of crimson reps. The chancel floor is of cherry laid diagonally, the altar on a raised platform at the back. The chancel furniture is made of brown ash, it consists of an altar and reredos, with credence shelf, ecclesiastical



Interior of Christ Church, 1906

chairs and desk for rector and assistant and on each side, stalls for the choir. The reredos and credence shelf make their appearance here, for the first time; it may be necessary to say, for those who are not of the Episcopal Church, that the former is the altar piece above the altar, or communion table, bearing in this instance a carved cross and other symbols, and the latter for the reception of the bread and wine before their consecration in the communion service by the officiating minister. The pieces of furniture are of old ecclesiastical patterns prevalent in England. The pulpit, as also the steps from church floor to chancel is of Ohio stone, and furnished with a slender brass sermon desk; the lectern is of brass, in the shape of an eagle on a high pedestal. These appointments are far more in church fashions than were those of the old church. The organ occupies a recess at the left of the chancel; the old one temporarily put in, is quite hidden, while the arch through which the future instrument may be seen is meantime curtained with dark crimson, producing a good effect. The four chandeliers which light the church, depending from the hammer-beams at the intersections of nave and transepts are of Corunna style, 42 burners each; in addition to which there are two of 21 burners each in the nave, and brackets in each slide. The church is warmed by three double furnaces, and either one or the six may be used at a time. There is no chapel or other room,—except the ministerial robing room and the choir boys' room overhead at the southeast corner, attached to the church. For the present, the old church is utilized for chapel purposes. The building committee are John B. Stebbins, J. D. Brewer and R. F. Hawkins,— Mr. Brewer being the working member, whose time and labor have been freely given; work began in 1874, and would have been entirely finished but for the unfortunate error, whose exact nature is yet undiscovered, by which the beautiful tower cracked so that it had to be taken down. The whole cost will be \$75,000. C. L. Ferre superintended the work: Charles L. Shaw of this city was the contractor, and that fine work of art, the roof, is the work of his ingenious foreman, George

F. Code; James and Marra sub-let the mason work, T. L. Raynor, the slating; B. F. Farrar, the plastering; P. A. Butler of Boston, the frescoing; Otto Falch & Co. of Boston, made the windows, the Hartford carpet company, the carpet; the Archer Pancoast Company of New York, the gas fixtures; and Robert Bahl of this city did the cabinet work."

For about fifty years the tower of Christ Church has been frequently referred to by individuals or by the press. Dr. Slattery speaks of it in the chapter on Henry Vaughan in his "Certain American Faces." In 1876 the tower was erected and with its clock faces—suggested by Dr. Burgess—promised to be a distinctive feature of an imposing structure. But the foundation proved to be of a crumbling nature; so being insecure, the tower was taken down and for years the standing foundation made a discouraging picture. We remember "the surroundings of our new church," wrote Mr. Brooks (1888) "the broken fence, the unroofed tower, with its boarded up doors and windows— and looking out upon a rude heap of stones once our stately tower, which now Nature was making haste to take back to herself in pity." And he added, "With what joy we hailed the manna, when the Young Peoples' Society filled up our tower entrance and gave us new strength for our journey." Some of the stone left from the tower was used in the construction of the present rectory. There is, in King's Handbook of Springfield, a picture of Christ Church which shows a path leading to the large double doors on the side of the tower facing State Street, with people entering the church there. In fact, however, these doors are guarded by a low iron fence and are opened only for light and air. Entrance is made through the two large doors facing the west.

In the spring of 1927 the Vestry met to discuss re-building the tower. They voted to begin work at once. A description of this new tower is to be found elsewhere in this book.

RECTORIES

The first Christ Church rectory was on State Street between the church and Dwight Street. It was a two-story wooden house, like the church in style and color. Raised one story and moved down Dwight Street, it is still standing, and used as a store. The conspicuous acute angle of the projecting Gothic roof, with its lace like trimming, is an arresting feature of this quaint memory-filled dwelling, built over eighty years ago. Hanging from a window of one of the upper rooms, which knew for several decades "the patter of little feet," is the provocative sign, "Doll Hospital."

Mr. Lee was the first to call this old building, a home. He could look from his west windows, and see the historic, old Dwight mansion standing on the opposite corner. From there the nine daughters of Mr. James Dwight had gone forth as brides, and it is said seven generations of that public spirited family had lived within its walls. When it was torn down, the staircase was taken out and placed in the house of the late Judge Shurtleff (in Longmeadow) who had married into the Dwight family. Mr. Henry Sterns, from whom the church lot was purchased also married a Miss Dwight. William W. Lee, brother of Bishop Lee, and one time Clerk of the Parish, once lived in this house, and Mrs. Phoebe Lee, wife of Col. Roswell Lee, either lived, or spent much time there, with her son.

The old rectory is full of pleasant memories for all who lived in the Parish in its early days. Here, the annual meeting was held the Monday after Easter, due notice of which was posted in the vestibule of the church seven days preceding. Here Mrs. Child, Mrs. McKnight and Mrs. Burgess are severally remembered by many older parishioners, as delightful hostesses and personal friends. In their kitchen came the

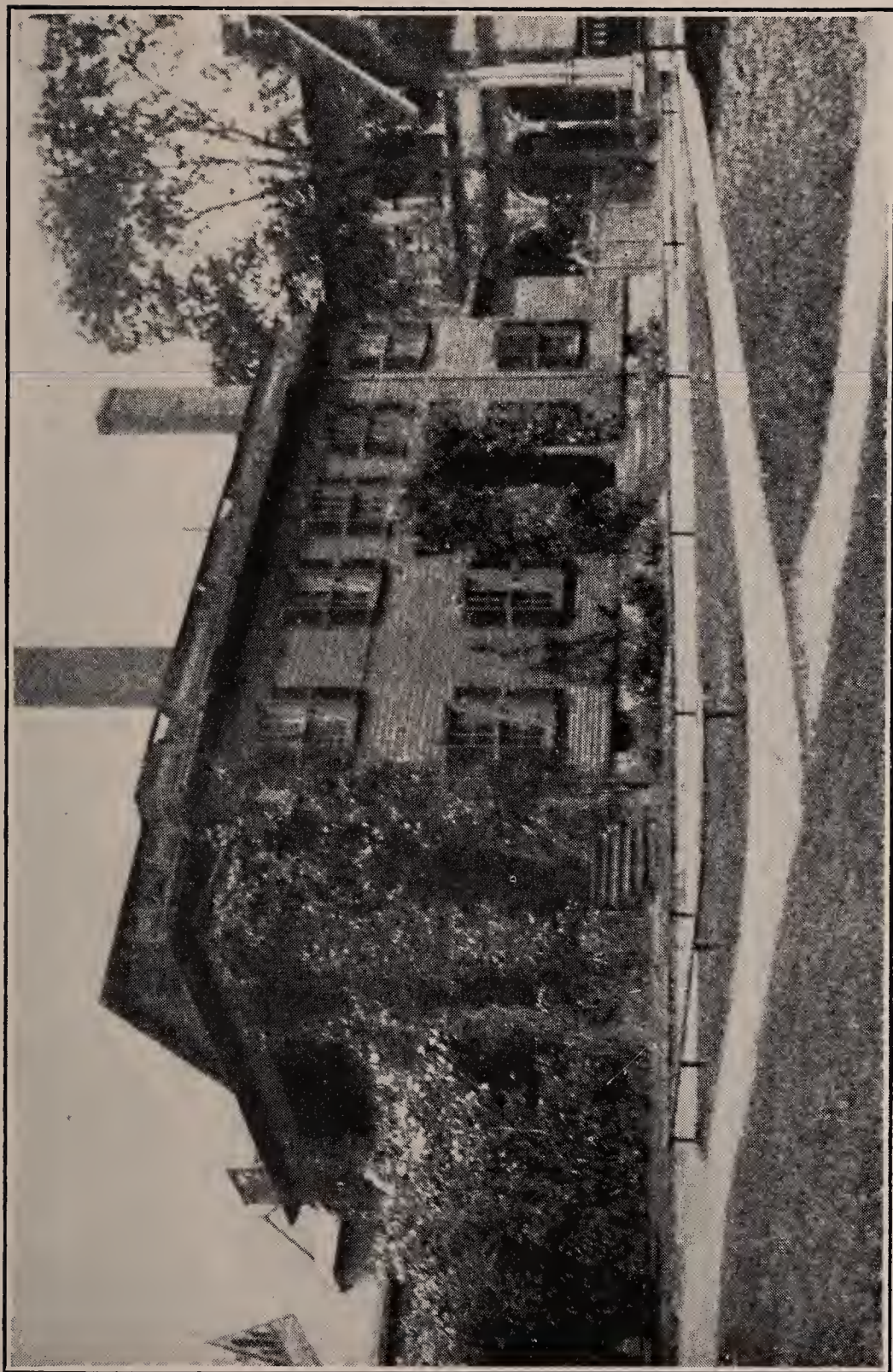
young people to prepare sandwiches or put up lunches for the oft held picnics, in Ingersoll Grove, (where arbutus grew) or other nearby places. Here, too, socials were held or planned. One such event is thus mysteriously heralded by an exuberant reporter of the Union, Oct. 12th, 1864: "The Episcopal Church will be open to the public at six o'clock this evening, and those who happen 'round about that time will be likely to see what they do see, and the event may remind some of the hymn which begins as follows:

'This is the way I long have sought,
And mourned because I found it not.'"

On the way down town, it was a delightful custom to stop often, at the rectory for a social chat. A good old-fashioned picket fence encircled the yard, and its hospitable gate moved easily on much used hinges.

The story is told that one day some one stopped at the Rectory and inquired the way to the Baptist Church. "My friend," replied Dr. Burgess, "You are on the wrong side of the street. Jordan rolls on the other side."

Christ Church's second rectory was the house known for years as the "George Bliss Mansion." It was built by Simon Sanborn, who was the architect for most of the colonial mansions on Maple, State and Chestnut Streets, in those days. When it was moved to the rear of Christ Church, it contained, among other furnishings a set of fine china dishes marked "B," which had been given to the Burgess family by the Parish. It is remembered that the moving was accomplished without breaking a dish. This old rectory represented the best and stateliest type of colonial architecture. Its windows overlooked historic ground. Between those great wooden columns that reached to the roof and supported a long upper and lower porch, passed men, who like its owner held high positions of trust in town and state. Governor Edward Everett, who came to Springfield in 1836 was entertained there. The picture on the memorial window to Mr. and Mrs. George Bliss in the Church of the Unity, is a reproduction of an original painting by Annibale



Christ Church's Second Rectory, Chestnut Street

Caracci, which once hung in the parlor of this old house. A conservatory in front, with a wealth of bright flowers added beauty and graceful charm. Over the large fireplace in the kitchen, skilled cooks had prepared food of great delectability. The much dined Thackery, on a visit to Springfield commented most felicitously on this feature of Chestnut street hospitality. In the old days a famous swing stood beside the house, and Merrick Park was that delight of heart and eye, a glorious old-fashioned flower garden. A fine hedge across the street from State Street over the hill marked the line of the property Mr. Bliss owned there. A picket fence ran around the present site of Merrick Park, and encircled the house. A deer park occupied the land at the rear of the house, and an orchard spread its laden branches where now stands our City library. George Bliss gave the land and \$1000 toward the building of the first library.

We are indebted, for the most part, to Mrs. Charlotte Warner's charming "Chronicles of old Chestnut Street" for the story of this old house and grounds. She further tells us, that the name "Merrick Park" was given as a result of a too hasty decision that Mr. Merrick would have regretted more than anyone. It was originally planned to name this plot "Bliss Park" in honor of its one time generous, talented, public spirited owner, Mr. George Bliss, Jr.

Dr. Alexander Burgess and his family lived in Christ Church's second rectory about four years and the Rev. John Cotton Brooks and his family for nearly twenty-eight years. Here, before the Parish House was built, were held many socials and a great deal of parochial business was conducted here. Mrs. Brooks during the early days of her life in Springfield was a charming hostess and a rare help to Mr. Brooks in his parish work. But her health failed and during the years of her invalidism, social activities at the Rectory were very few. But Mr. Brooks' study will always be remembered by hundreds who came there for never failing help, for comfort, for advice. Pictures of persons and places he loved lined the walls. Over

the desk hung a beloved picture of Mrs. Brooks. Mr. Brooks used often to point to it, and say "There is my inspiration."

At about the time that Dr. Slattery came to Springfield, the Library Association needed the land on which the rectory stood. An exchange of properties was made, the library giving the Brewer house and lot and \$3100. The rectory had fallen into a gentle decay and moving and remodelling it being considered too great an undertaking, it was taken down, and the new rectory built. A corner cupboard, a fireplace, mantel, doors, and panelled walls taken from this one-time "Bliss mansion," are now "part of the Colonial room given the Nation through the Smithsonian Institute by Mrs. Gertrude Ritter . . . The panelling . . . is of white pine, a white pine that is no longer found and which was considered an excellent material for carving. The panels were all put together with wooden pegs, with no nails used. The room is of the Connecticut type and experts pronounce it beautiful and unique because of the design of the panelling, the overhanging cornice and the unusual size. The glass on the door of the cupboard is original, and the painting on the plaster inside amusing as well as artistic."

Another historic house was taken down to make a place for Christ Church's third rectory. This house had been built by Mr. James Brewer. He and his family lived in it for many years, and it was still owned by a member of the family when it was transferred to Christ Church. The architect of the third Christ Church Rectory was Mr. E. J. Parlett, who built this with the thought that, someday it might be linked with the other church buildings and made an addition to the Parish House. The plans of this rectory were printed in The Chronicle, before the building was started. With the exception of the terrace reached by French windows from the dining room and study, they were followed so carefully we will quote the item in detail. It described the proposed building as " . . . a dignified substantial house, in keeping with its surroundings linked with the Parish House by a low wall. The

house covers 62 x 40 feet. The front door will be in the middle of the Chestnut Street side. Entering one will find a loggia (14 x 15) and a reception room (15 x 15) on the left, and on the right a large study (30 x 17) lined with shelves, groups of windows on the south and west sides, and a generous fireplace. The dining room (22 x 16) will look toward the Church and will catch the morning sun. The kitchen and pantries will be toward the Parish House. Upstairs will be four bedrooms, bathrooms, sewing room and comfortable servant's quarters. The third floor will be unfurnished at present." Dr. Slattery and his mother were the first to live in this—Christ Church's third rectory. Mrs. Slattery as the wife of a clergyman, and until her death, (March 5, 1921.) the loving devoted companion of her unmarried son had graced the rooms of Church rectories with her gentle presence, for more than fifty years. Mr. and Mrs. Smith and their three children were the next to come. A daughter was born, lived about a year and died there. Mr. and Mrs. McGann and their two children lived in the rectory for about eight years, then removed to a smaller house.

"In the middle of November (1924) the Diocesan Offices were moved from the Carr Building, 25 Harrison Avenue, Springfield, to Christ Church Rectory, 37 Chestnut Street, where they occupy the whole of the second floor . . . Every day at noon prayers and intercessions are said in the Board Room, at which brief service everyone is welcome." On the lower floor are an office for the Rector and rooms for the classes of the Primary Church School.—*S. H. F.*

THE PARISH HOUSE

During Dr. McKnight's rectorship, the basement of the church was fitted up for Sunday School and other parochial meetings, but the social side of the Parish in these happy by-gone days centered, for the most part, in the Rectory or in the homes of the Parishioners. Each week or fortnight, the ladies of the Parish would meet, sew for some worthy object, prepare a supper to which the men came, and all staid to make merry the evening. If for any reason the social was held in the church basement, the loyal ladies must needs bring their own linen, silver, dishes to make very pleasing the bountiful suppers served on these festive occasions. The missionary spirit was very strong and the social life of the Parish very real in those days. As time flew by, the need of a Parish House became more and more insistent. The old order of things changed; fewer persons felt able to open their homes for socials. The old basement became impossible. "It is very hard for any of us now to make real again to our minds the old Sunday School room under the old church," wrote Mr. Brooks in 1888, "where we held our first Sociable together in the hot stifling atmosphere, with the uneven rotten damp floor below us, and the dismantled cobwebbed church threatening to fall through the cracked ceiling, above us."

This crying need was bravely met. A building fund was started. The ladies added substantially to it, by a well remembered three days' Fair held in the old City Hall. "Does not the grand window in our new Parish House tell the story exactly of our church life, made up of mingled Past and Present," again wrote Mr. Brooks. "It is a memorial of . . . Daniel P. Crocker; it is full of his voice every time that I

look at it. But if finds an appropriate place in the House devoted to the new and enlarged life of the present, that House which he never saw or entered, and yet to which he gave the first contribution." Among the other generous contributors was an invalid, Mr. William Jones, who gave \$4,000 toward the sum of \$14,000, its total cost.

The building of the Parish House will always be associated in the minds of those who labored for its erection, with the present existence of Merrick Park, for Mr. Brooks' untiring, well directed energies were instrumental in making this plot the beauty spot it is today. Let an anniversary sermon of his, again, bring to us, the spirit of those troublous times. He wrote: " . . . the work well begun of soliciting subscriptions for the erection of the Parish House was stopped in a moment by the sight of the new emergency of the Park. It seemed as we thought of our needs for our Parish work, that we could not wait another month even, for that new building, but yet God's path back into the Desert again was best, we can see today, and that faithful Syndicate's work for the purchase of Memorial Park was worth waiting for. I know, as no one else, as I was privileged to attend the meeting of that Syndicate, how nobly the Parish was represented there, month after month, and it is a thing always to be remembered in our history that men were to be found among us, ready, without solicitation to give \$5,000, a third of the whole amount contributed outside of the City's appropriation for the sake of us all, and all to come." Incidentally it was planned at first to place this park's choicest adornment, St. Gauden's statue, "The Puritan," in front of Old First Church. It stood for a while on Stearns Park. Its surpassing beauty is reproduced in a cast in the Art Museum at Boston, in the Dresden Gallery, and in the Louvre at Paris. An observer, in a spirit of raillery, might notice that the back of this stern Puritan is firmly turned toward the Episcopal Church while his steps are directed toward the first house of worship of the Unitarians.

After much disheartening delay, the Rector and his staunch

adherents saw the Parish House completed in 1888. The upper floor of this building, once the Chapel, is now used as a lecture room and for some of the classes of the Church School. It has been used, too, since Mr. Brooks' day for the services of the Deaf-Mutes, under the direction of the Rev. George E. Hefflon. There is here a large case, filled with a splendid collection of books on Missionary subjects. At the rear is the Supply Room of the Church School,—and at the head of the stairs at the right is an office for the clergy. The main floor is used for Parish Meetings. Here, too, is found the Music Room. On the walls of the front room are a series of pictures given by the family of the late Mr. Samuel Bowles 2nd, in memory of Miss Althea Easter, for many years a devoted, beloved companion of Mrs. Bowles. The pictures include a copy of a Murillo, a Botticelli and three Raphaels. Besides these memorials there is a cast "Madonna and Child" by Majano, and a picture "Joan of Arc" by a modern painter, Zarakilli, donors unknown. There is in this room, too, a bronze reproduction of Leonardo da Vinci's "Last Supper" by an unknown artist, given by Miss Louise Morris. This was brought from Florence, Italy. There is one like it in the Vatican Gallery in Rome. There is a piano on this floor, and one in the basement, and a pipe organ on the upper floor. When the old rectory was torn down, the Parish House was turned one quarter around, and an entrance made on the Chestnut Street side. Before that time, it was a detached building, its entrance being on the southerly side,—a walk leading to it, between the church and rectory. This entrance has been closed and an office made there for the church treasurer. On this floor are two other offices for the clergy. The Rector's office was furnished by Christ Church Guild. On its walls are hanging the portraits of some of the former rectors, wardens and vestrymen. This group of pictures is part of a collection begun by Dr. Slattery, while he was rector of Christ Church. He added to it, an autograph letter from Bishop Alexander Burgess.

At the time the Parish House was turned, the basement was raised and fitted up at one end with a fine large well equipped kitchen, and at the other end was built a stage, adequate for present purposes. Before this time fairs and suppers were held in Memorial Hall, for in the Parish House there was only a tiny kitchen in the cellar reached by a dreary dumb-waiter. In a closet at the right, designed for a dressing room there was for a while a printing press on which Mr. Soule began the printing of the weekly "Chronicle". The hall between the kitchen and stage is used for Parish suppers and socials or, filled with benches, forms an audience chamber for dramatic entertainments. The Main Floor and Basement are used on Sundays by the Church School.—*S. H. F.*

ORATORY OF ST. MICHAEL AND ALL ANGELS

When Bishop Alexander Vinton chose Springfield as the See City, the house standing at the corner of Worthington and Clarendon Streets was purchased by the Diocese for his home. He planned and had built a little chapel at the northerly end of this house, called "The Oratory of St. Michael and All Angels." Here the prayers of the household are said; here too are held baptisms, confirmations, retreats, and other church services. Although this is no part of Christ Church, yet since so many parishioners have worshipped there, we add a brief description of this chapel.

The furnishings of the Oratory are either memorials or gifts that have been made to Bishop Vinton or Bishop Davies. These are added to from time to time. Directly over the Altar is a very large, fine, old Spanish painting, probably of the School of Murillo, a gift to Bishop Vinton. The Altar was given as a memorial to Mrs. Henry H. Skinner. On a silver cross, fastened on one end, is engraved the inscription, "To the glory of God and in loving memory of Gertrude Parsons Skinner this altar is erected by her devoted husband A. D. 1907." The reredos is surmounted by a shield, on which is carved a bishop's mitre. At the base of the reredos is a series of similar shields, on which are carved the Instruments of the Passion.

At the left of the Oratory as we enter are three stained glass windows. On the first is the "Angel Raphael, The Medicine of God," then "Michael, Who is Like Unto God," and "Uriel, Light of God." The coloring and drawing of these figures is wonderfully clear, soft and beautiful.

On the walls of the Oratory are hanging several framed pic-

tures. There is a group of Angels, apparently a reproduction of a painting by Giotto, or a contemporary, and a Head of the Savior from Da Vinci's "Last Supper." There is, too, a picture of the Savior standing quietly, in a dreary field of low, crude, bare crosses; this picture was given to Bishop Davies by a French Colonel, while he was in France, during the World War. On the walls, also, hangs an illuminated copy of the Lord's Prayer in English, and the Twenty-Third Psalm in Latin.

The narrow, cramped stalls are like those of certain, ancient monasteries. The hinged seats let down, giving the worshippers more space, while standing. At the rear of the Oratory, there is a beautiful rood screen. The exquisitely carved Rood above, is the work of Mr. I. Kirchmayer. The original purpose of a rood screen was to shut within only those who conducted the service, the congregation to remain without. Near the door of the rood screen is a font, cut and carved from a solid block of stone. This is covered, when not in use. Over the door, leading from the Oratory to the entrance hall, is a very fine reproduction in color of Leonardo da Vinci's "Last Supper." Over the sacristy door at the left of this hall, are the pictures of the bishops of Massachusetts. On the wall of the little entrance hall is a set of sweet toned tubular chimes, which is used to summon the household to worship and little wood carvings of winged cherubs nestling in each upper corner add a touch of pleasing beauty.

A love of the beautiful, sympathetic feeling for the decorative value of an etching, a painting, or a choice bit of old carving, has helped make very lovely this little house of God.

—S. H. F.

INTERIOR OF CHURCH

SANCTUARY

The part of Christ Church from which the rector conducted the service in Mr. Lee's day, was a chancel in name only. In the statement of the repairs made during the Rev. Mr. Child's rectorship, we find that a chancel was then built, at the rear of the church. It was not until 1835, that throughout the United States, four legged tables were being replaced by altars of solid oak, or more rarely, stone, so lasting had been the Puritan influence. So we cannot state definitely that Christ Church, in Mr. Lee's time, had an altar; even during Dr. Burgess' rectorship, a most simple one was used.

The present edifice faces the west and its altar reverently stands at its easterly end. "In token that Christ is the true Son of Righteousness; for which reason it has ever been the custom of the church to worship towards where the sun rises." The altar now in Christ Church, has been in place since the date of building. The reredos was taken down about 1908. The super-altar bears the inscription: "I am that Bread Of Life." An inscription at the base of the altar reads: "In loving memory of Colonel Roswell Lee, who first established Episcopal service in this city. Born Oct. 14, 1777. Died Aug. 25, 1833. Erected by his Daughters."

The cross and vases were given by the Misses Annie and M. Louise Stebbins in memory of their father. On the cross is engraved the inscription, "1818 John Bliss Stebbins 1899." During the rectorship of Mr. McGann, Mr. H. H. Skinner presented the candlesticks.

The lovely white altar book with its handsome clasps,—a rare copy, since only a few of them were printed—was the

gift of Mrs. Ellen W. A. Egbert. Dr. Slattery illuminated some of the letters, and the borders of the pages of the Communion Service. Within the cover is written the words: "A Thank Offering for Many Blessings. All Saints' Day, 1909, E. W. A. E."

The book rest was given in memory of the Rev. John Cotton Brooks by Christ Church Guild which purposes to replace the prayer-book and hymnal as soon as the new edition is ready.

One service of Sacred Vessels in whose honor the altar is built, consists of a flagon, two chalices, a paten and a ciborium, (A ciborium is a round covered dish, in which are kept the sacred wafers.) Around the base of the flagon is engraved the sentence: "This Communion Service is presented by George W. Winchester as a memorial of his wife and son, Mary A. Winchester and Samuel F. Winchester who were communicants of this church A. D. 1889." In addition to this service there is a paten with the inscription, "In Memoriam, Elizabeth Watkinson Adams, Easter 1908." This was presented by Miss Ellen W. Egbert. There is also a paten and ciborium presented by Mrs. Rachael Rising Woods Bosworth, in memory of her husband. They bear the inscription "In Memoriam, Harold Hopkins Woods, All Saints' Day 1916." Christ Church also has a plated service of Sacred Vessels that, until Dr. Slattery's rectorship was used for chapel and early morning services. The sterling set was brought from the bank for the mid-day services, only. This service was probably used in the old church. There is kept in the Sacristy a case containing a service of very small Vessels, which is taken to the sick in the parish. This was presented "In memory of Gilbert Wells, 1877-1911" by his mother. It consists of a cross, chalice, ciborium, paten, two cruets and a spoon.

The priest's chair surmounted by a cross, stands at the south side of the altar, and the bishop's chair, surmounted by a mitre stands at the north side. Of the six auxiliary chairs, four were given anonymously, and two by Christ Church Guild. Unfortunately the altar rail has no inscription, but it is believed to be

the gift of Mrs. Alexander Burgess. The plans for the chancel rail, the credence table and the altar were furnished by Lord and Fuller (1876).

The triptych is a memorial to Mrs. Bessie Ware Thayer and Stuart Arthur Craig, two teachers of the Church School. It was presented by members of the Church School and friends. It was designed by Miss Cordelia Sargent, following the lines of "a lovely old Gothic triptych carved in ivory and wood, which now finds a home in one of our great museums. The working plan with measurements etc, together with directions as to decorations were then taken to Mr. Kirchmayer. Under his supervision the triptych was executed by his pupil Andrew Dressely and himself with the very beautiful result." Mr. Charles M. Casey illuminated on parchment the words of the Communion Service.—*S. H. F.*

TRANSEPT CHAPEL

The Chronicle for May 1916 reads: "The Transept Chapel is now installed and was in use for the first time on Easter Day. The work was done under the direction of Mr. Edwin J. Parlett. The materials for the dossal and hangings were supplied by Irving and Casson from a design by Mr. Ralph Adams Cram of Boston. The whole effect is one of great beauty and richness and contrasts oddly with the grey tone of the wall. The cost of the work was provided without solicitation by a group of donors whose names are not to be published." Woven in the fabric of the hangings is the tudor rose, a very old ecclesiastical emblem. This wonderful material was brought from Lyons.

A chapel on the second floor of the Parish House antedated the Transept Chapel. Its furnishings—presented by Miss Annie and Miss M. Louise Stebbins—consisted of an altar, cross and vases, book rest, two chairs, two prayer desks, clergy stalls, chancel rail, and lectern. On the altar and cross was the inscription, "A D. 1888, in Memoriam John Louis Stebbins, Dec. 10, 1877." The altar was designed by Davenport of Boston,

and the cross and vases by J. and R. Lamb. The altar books used there were given by Mr. and Mrs. R. F. Hawkins, in memory of their son Harold Windsor Hawkins. The greater part of the furnishings of the Parish House Chapel was brought down to the Transept Chapel. One prayer-desk only is needed there, so the other is now in use in St. Andrew's Mission, Longmeadow. The books used on the Low Altar were formerly on the High Altar and were presented by Christ Church Guild. On their covers is the inscription—"In Memory of John Cotton Brooks." The candlesticks were given by the Misses Stebbins during Mr. McGann's rectorship.—*S. H. F.*

PROCESSIONAL CROSS

Christ Church is most fortunate in the possession of so much of the work of the great modern architect, Mr. Henry Vaughan, who conceived, in the Gothic spirit, so much that was lovely. Our stately processional Cross, with the fleur-de-lis as the dominant decorative note, is one of these treasures. Its perfect workmanship was executed by Gorham and Co. It was presented to Christ Church by Miss M. Louise Stebbins as a memorial to her nephew. It bears the inscription—"To the Glory of God, and in loving Memory of William Thornton Parker, Junior—1876-1900."—*S. H. F.*

CREDENCE

When Christ Church parishioners were trying to raise funds for the present building, a group of young girls in the Sunday School organized for the purpose of helping the good work. They called themselves "The Stone Hewers" and chose for their emblem a piece of unhewn building stone with a hammer and chisel. At Easter time they placed the money they had raised on their emblem, and one of their number carried it forward for presentation. "The Stone Hewers" gave the Credence, and their emblem was embedded by the masons in the wall directly back of it.

The Alms-basin rests on the Credence. Encircling the outer edge of the upper side is the inscription: "Lord of thine own have we given Thee." The center of the basin is exquisitely engraved. Encircling the outer edge of the under side is engraved the inscription: "Presented to Christ Church Springfield by the Sunday-School of the church of the Good Shepherd, West Springfield, Trinity Sunday 1876." This Alms-basin was used for the first time in the evening of that day. Then Bishop Paddock confirmed the first class, in the new church. The table was placed under the Credence, at the time the new choir stalls were put in place.—*S. H. F.*

PULPIT

The plain desk that was part of the furnishings of the Armory Hill Chapel was, no doubt, a plain four-legged table that served as Altar, Lectern, and Pulpit. The old pulpit in the State Street Church was a small, wooden, high desk in general appearance very much like the lectern. One stood at the north side, the other at the south side of the chancel. In the absence of choir stalls, they were very near the altar. There was no sounding board. When the present Christ Church was built a stone pulpit was placed in the same relative position. That and the chancel steps were gifts from Dr. Alexander Burgess. The pulpit is now in Grace Church, Chicopee. Its picturesque sounding board, held in place by large brass chains was a duplicate of the one in Trinity Church, Boston. That and the lamp were given by Mrs. T. M. Granger as a thank-offering for recovery from a critical illness. Recognition of these gifts was made at the Morning Service, June 11, 1893.

The beautifully carved pulpit is a memorial to the Rev. John Cotton Brooks. It was dedicated by Bishop Lawrence, a class-mate and intimate friend of Mr. Brooks. At the service of dedication, Bishop Lawrence spoke very feelingly and gratefully of Mr. Brooks's life and work and assured Christ Church that a pulpit was just the memorial her former rector would have chosen if he might have been consulted.

Christ Church Guild gave \$100 toward the pulpit fund. The Sunday School paid for the carving of the figure of Phillips Brooks. Mrs. E. I. Atwood, as a memorial, gave the lamp and the figure of Bishop Latimer, which Miss Mary Medlicott of the City Library Staff and Mr. Henry M. Morgan had suggested as representative of the English Church. Miss Mary Exton Holt contributed to the pulpit fund as a memorial to her father, Mr. Levi J. Holt, who was a vestryman from 1841 to 1847. Mr. Holt died in 1893. On the pulpit books is the inscription, "The John Cotton Brooks Memorial Pulpit," and the initials, "S. L. R.," "A. C. R.," "J. W. R."

The decision that the present location of the pulpit was the best possible was made after Dr. Slattery had preached from a portable pulpit set up in different places, having in mind the very poor acoustic properties of the building. Dr. Slattery chose all the details of the pulpit with equal care. He visited the factory during the time of construction to see that all was well. It was carved by Mr. I. Kirchmayer, an American citizen, but a native of Oberammergau, who sold his first wood carving when he was only seven years of age. Ross and Company had the contract for the construction, and the architect was the late Mr. Henry Vaughan. The workmanship of this pulpit is exquisitely beautiful. The material used is fumed oak. Dr. Slattery wrote for the Chronicle the following description:

"The niches of the pulpit are filled with the figures of St. Paul, holding the sword, St. Chrysostom wearing the vestments of the Greek Church; Savonarola, in the garb of his order, holding aloft the cross; Bishop Latimer in rochet, chimere and fur tippet, holding in one hand a staff, in the other a lantern,—a symbol of his word to Bishop Ridley, as they walked together to the stake: 'Be of good cheer, Master Ridley and play the man, for we shall light this day such a candle in England, as by the grace of God shall not be put out.' In the niche nearest the stairs is the figure of Bishop Brooks. It will be seen that these five preachers represent the Apostolic church, the Greek Church, the Latin Church, the English Church, and the Ameri-

can Church. In spaces in the pulpit between the niches are carved the shields associated with the men; next St. Paul the shield bearing his symbols, the sword and book; next St. Chrysostom the shield of Constantinople of which he was patriarch; next Savonarola, the shield of Florence; next Latimer, the seal of his bishopric, the English Worcester; and next Bishop Brooks the present seal of the Diocese of Massachusetts. Under the figures is carved the text: 'We preach not ourselves but Christ Jesus the Lord, and ourselves your servants for Jesus sake.' The newels are carved with the thistle and the rose to signify that we have received the primitive gospel of Christ through the Church of England and Scotland. The panels of the staircase are carved with the grape vine and pomegranate, very ancient ecclesiastical ornaments. On the panel connecting the pulpit with the canopy is a cross surrounded with shields bearing the Iota, Eta, Sigma, the Chi Rho, and Alpha and Omega, the ancient symbols of the name of our Savior. The lamp, the prayer book, the Hymnal and the Bible are special gifts. The inscription on the pulpit reads 'In Gratitude to God, this Pulpit is a Sacred Memorial to John Cotton Brooks, Rector of Christ Church from A. D. MDCCCLXXVIII to A. D. MCMVII.' On the desk is carved the collect for the nineteenth Sunday after Trinity."

One Hymn Board was presented by Mrs. Edmund P. Kendrick, at the time when the Pulpit was put in place. As this could not be seen clearly from all parts of the building, Christ Church Guild presented the one near the north transept.

—S. H. F.

LITANY DESK

The Litany Desk, made by Irving and Casson, was presented to Christ Church by Mr. Henry H. Skinner. Its graceful outline is accented by the beautifully carved figures of St. Peter with the Key, and of St. Paul with the Sword.—S. H. F.

LECTERN

The lectern supports the large Bible from which the lessons are read. The form which the lectern takes is significant. Two forms are used; the least common being that of a pelican feeding her young. The pelican, which the old naturalists said was accustomed to tear open her breast in order to feed her young with her own blood, is a symbol of our Saviour; so the blood shed on Calvary gives life to the Church. A splendid example of this form of lectern may be seen at Durham Cathedral.

The more common form, which we find in Christ Church, is that of an eagle standing on a globe, bearing a Bible on its outstretched wings. The eagle is the symbol of inspiration and its position upon the globe and its outstretched wings remind us how the Word of God is carried to all the world. On the shaft of the lectern are cast the emblems of the four Evangelists; the man, the lion, the ox, and the eagle symbolizing the four aspects of the Gospels; the human, the kingly, the sacrificial and the divine.

The lectern in Christ Church was given, as the inscription tells us by Mrs. Maria A. Howard Burgess, 1876, "To the Lord."

The Bible on the lectern, was the gift of Christ Church Guild in memory of the Rev. John Cotton Brooks.—*L. M.*

FONT

Holy Baptism, one of the sacraments ordained by Christ as "generally necessary for salvation" is provided for by the presence of the font. The name comes from the Latin word meaning fountain or spring—and it is the repository for the pure water used in the mystical washing away of sin. Following ancient custom the font is often octagonal in shape. The symbolism of this is interesting. As creation was finished in seven periods of time, the next following, or eighth might signify the new creation.

In some churches, a room, called the baptistry, is set apart from the rest of the church. Here we find the font. In most churches however, it is placed near a main entrance. This

position signifies the truth that baptism is the outward form of admission into Christ's Kingdom.

The font in Christ Church has stood in several places, since it was removed from the old State Street church, but it is now placed by the door leading from the South Transept aisle, into the Sacristy corridor. It is of stone composition and was the gift of John Bliss Stebbins. As it has never been piped so that the water used might escape directly into the ground, a removable brass lining was given by Mrs. W. W. Broga. The water can now be emptied in the piscina in the sacristy. This piscina has a pipe running into the ground and is not connected with the city pipes. It has a cover and is kept locked when not in use. Thus the water used for Holy Baptism and that used for washing the vessels of the Altar goes directly into the earth.

A baptismal ewer in memory of Maria Stebbins wife of John B. Stebbins was given in 1924 by the Misses Julia and Margaret Helen Emery and the Misses Annie and Louise Stebbins. In 1926 Miss Lillian Keith gave a beautiful silver baptismal shell in memory of her sister Ida Keith Richards.—*L. M.*

SACRISTY

During the rectorship of the Rev. Dr. Slattery the clergy robing room, east of the South Transept was enlarged and made into the present Sacristy, as a memorial to the former Senior Warden, John Bliss Stebbins. The inscription beautifully carved on the chest containing the Altar hangings tells us: "This sacristy is a Thanksgiving to God for the life of his loyal servant, John Bliss Stebbins, who as Senior Warden, for six and thirty years did here make ready the bread and the wine for the Sacrament of our Blessed Lord and Saviour." This chest and the piscina and other furnishings in this room were the gifts of Miss Annie Stebbins and were designed by the Rev. Donald N. Alexander, for ten years the beloved assistant minister in this parish, and who at one period of his life had made a special study of architecture. The wood used is fumed oak which grows more beautiful with age, the long thin

drawers of the chest are of such a size that the Altar hangings lie flat and opened to their entire width. These drawers are on rollers and can be easily pulled out, to allow for the caring of the contents.

The hangings are lovely in materials and embroidery. There are two sets of white ones, one used more commonly and ornamented by a very richly embroidered gold cross. This was made by the Altar Guild. The white set used on High Festivals, such as Christmas and Easter, and which was made by the Sisters of St. John Baptist in New York, was the gift of Mrs. W. W. Broga in memory of her father, Mr. James E. Mackintosh. The purple hangings used in Advent and Lent were made by the Altar Guild, while the green ones used on all days not Feasts or Fasts or having special significance, was given by Mrs. W. C. Simons, and was made by the Sisters of St. John Baptist in New York. The red set, made also by these sisters, was given by Miss Ellen W. Egbert, in memory of her grandmother, Mrs. Nathan Adams.

In this chest is kept the pall used at funerals. It was made by the Sisters of St. Margaret in Boston. The inscription beautifully embroidered reads, "Eternal rest, grant unto them O Lord, and light perpetual shine upon them." The church borrowed a pall to use at the funeral of the Right Rev. Alexander H. Vinton, D. D., first Bishop of this Diocese as they did not have one at that time. This pall given by Mr. Skinner was borrowed by the Roman Catholic Diocese for use at the funeral of the late Bishop Beaven. When a pall is used it is not customary to place flowers on the casket.

Among the Altar linens kept in the smaller drawers of the chest is the Fair Linen Cloth given by Mr. Ernest W. Baxter in memory of his mother. The lace, made by his sister, and the embroidery of this piece are beautiful. There is also a linen Credence Table cover given by Mrs. H. K. Baker, while the piece of exquisite Mexican drawn work and embroidery used in Christ church as a corporal was the gift of Mrs. Frank Wesson. The use of colors marking the church seasons was

first used in Christ Church in Mr. Brooks' rectorship. Among the richly embroidered pulpit-hangings is the white one given by the Rev. and Mrs. William Austin Smith in memory of their little daughter who died while Mr. Smith was rector of St. Paul's Church, Milwaukee; the red one given by Mrs. Theresa Smith, mother of the Rev. William Austin Smith in memory of her infant granddaughter who died in Christ Church rectory; the purple one given by Miss Annie Stebbins and the green given by Mrs. Rachael Rising Woods Bosworth in memory of her father and mother, Mr. and Mrs. Bradley D. Rising. A white alms basin cover made by herself, was presented by Mrs. Emma Carpenter.

The Bible Markers are of interest. The first white set, now used in the Chapel Bible was given by Mrs. John L. Egbert; the red set by Miss Mabel Martin at one time a teacher in the McDuffie School. The green set was given by Mrs. Wm. C. Simons. On Easter, 1926, a new set of white markers given by Christ Church Guild and made by the Sisters of St. Margaret in Boston, was used for the first time.

For some years Jane Carter, when colored cook at McDuffie's School, laundered the altar linen. She waited until all other members of the household were asleep then did this work reverently singing hymns.

The chairs in this room were the gift of Miss Stebbins, as was also the bas-relief of the Virgin and Child over the piscina. The relief over the chest depicts angels with the instruments of the passion of our Lord; the nails, the crown of thorns, the torch, the sponge and the cross and was the gift of Dr. Slattery. The pictures were the gift of the Rev. Wm. Austin Smith.—*L. M.*

BANNER AND FLAGS

The Christ Church School banner was given by the Rev. Charles Lewis Slattery, D. D. It was made and embroidered by Miss Egbert, Miss Annie Knight, and Mrs. Baxter. The crown at the top was copied from the one on the red frontal

given by Miss Egbert. The banner was given to the Church School and was first used on the Easter Day of Dr. Slattery's resignation, March 27, 1910. This banner was designed to be carried in the procession on Easter Days.

At the time of the World War, when the spirit of patriotism ran high, the use of the Flag of the United States was introduced into the services of the Church and the Church School. Several flags were given between the beginning of the war and the time of the entrance of the United States into the conflict. These consist of the chancel flags, one of the United States and one of the Commonwealth of Massachusetts, given by Mr. Henry H. Skinner, Oct. 31, 1915; the processional flag of the United States, given by Col. Stanhope E. Blunt, March 1917; the flags of the allied nations, given by Mr. Henry H. Skinner; the Church School flag of the United States, a silk one, in the primary department, given by Miss Cheney, and other flags in the Church School which were purchased by the Church.

During the war a service flag was contributed by the parish and hung in the church over the entrance door. It has a blue background, as prescribed by the government. The stars are fittingly arranged in the form of a cross.

In the "Chronicle" for May 16, 1926, Col. Blunt wrote:

"During eight years I have visited either for service or merely for examination very many of our churches, and with hardly a single exception found the flags placed as now in Christ Church. Only last month I was in Calvary Church in Summit, New Jersey, and in the Cathedral of St. John the Divine, New York, and there, as I found last winter in five churches in Florida and in Washington, the United States Flag was at the right hand side of the chancel as we all faced the altar.

We place our processional flag at the left of the chancel for the reason that the cross is given the place of honor at the right as we face the altar, so here again our general rule is followed."—*M. W. K.*

TABLETS

Three bronze memorial tablets are on the walls of the Church. On the south wall is one in memory of the Rev. Edward Lincoln Atkinson, assistant in the Rev. Mr. Brooks' rectorship. This was given by some of his friends in Christ Church and dedicated in 1903.

A tablet in memory of Col. Blunt was placed on the west wall of the Church in the spring of 1926. This gift presented by Col. Blunt's wife and daughter was dedicated on Armistice Day, Nov. 7, 1926.

MISSIONS

GRACE CHURCH CHICOPEE

Dr. Henry W. Lee was the guiding spirit of Grace Church, Chicopee, during her early years. He organized the parish, April 6, 1846, with 18 members. Under his inspiration and with his help, it was able to secure an occasional resident rector, the first being the Reverend Charles B. Fisher, who began his duties in May, 1846. Dr. Child, Dr. McKnight, and Dr. Burgess each took an active interest in this mission.

Grace Church, now a mission of the Diocese, made noteworthy progress under the guidance of the conscientious, hard-working, efficient young minister-in-charge, the Reverend George Burgess, who is now rector in Milford, Mass. The present minister-in-charge is the Rev. Alfred De Forest Snively.

ST. PETER'S MISSION

The Mission of St. Peter was started in 1869 in the Central Street School by Mr. John Louis Stebbins, son of the senior warden, during the rectorship of the Rev. Alexander Burgess, D. D. Mr. Daniel W. Ware and Mr. F. M. Pudan succeeded Mr. Stebbins as superintendents of the Sunday School. Miss Elizabeth Stebbins (Mrs. Wm. T. Parker), Mrs. Elias Brookings, Mr. James B. Safford and Mrs. Elisha Gunn were workers here. Monthly services for the Sunday School and for the parents of the children were held in a hall near the "Water-shops." Services were discontinued for a while; but when the Rev. J. C. Brooks was rector, \$10,000.00 was given to build a suitable chapel for St. Peter's. This was the only mission in Springfield which had earned its offerings and put them in the savings bank. These offerings, which amounted to \$5,000.00

were used toward buying land and building a chapel on King St. Bishop Phillips Brooks made his first official visit to Springfield when he and his brother, the Reverend John Cotton Brooks, conducted the services at the laying of the cornerstone of this chapel, in October, 1891. The building was consecrated by Bishop Brooks in June, 1892. Later the mission was converted into an independent parish, the beautiful stone church on Buckingham Street was built, and the chapel sold. The cornerstone of the new church was laid by Bishop Vinton, November, 1905. The first service was held there on St. Peter's Day, June 29, 1906. The church was consecrated in September, 1919 by Bishop Davies. The Reverend Mr. Hayes, followed by the Rev. Mr. Atkinson, assistants in Christ Church during the rectorship of the Rev. Mr. Brooks, had charge of the Mission. The rectors since the time when it was made an independent parish have been the Rev. J. F. Ballantyne, the Rev. John A. Staunton, Jr., the Rev. Wm. Taylor Dakin, the Rev. C. Morton Murray and the Rev. John Harrison Nolan.

During the past few years the parish has become so large that curates have been called to assist in the work of the church. One of these curates, the Rev. Charles Edwin Hill, became the first rector of All Saints' Church, Springfield, which was a mission of St. Peter's.

The Rev. John Harrison Nolan is present rector. The church is in a flourishing condition, filling an important place in the life of Springfield.

ST. JAMES' MISSION

This mission was started by Mrs. James Benton during Dr. Burgess' rectorship, but continued only a short time. It was held in Gunn's Hall on the corner of State and Walnut Sts. Mr. Sewall Hodgdon was superintendent, and Miss Holmes (Mrs. E. P. Kendrick) organist. Among the teachers were Miss Holmes, Mr. Sewall Hodgdon, who brought his sons, Arthur and Wilson, Miss Gunn (Mrs. Wm. C. Simons) and Mrs. Luman Bull. Mrs. Benton conducted the only sewing class formed in a mission in Springfield.

CHURCH OF THE GOOD SHEPHERD

Christ Church has been the mother of many missions, none of which has had a more interesting career than that of the Church of the Good Shepherd, West Springfield. The following account taken from their records gives an idea of their struggles and successes.

"The Episcopal Mission, the Church of the Good Shepherd in West Springfield, owes its origin largely to the piety and benevolence of one man, the late Mr. Charles Ely of New York and West Springfield. Mr. Ely made his home in New York City, but his vacations were spent in West Springfield where his ancestors had lived since the first settlement of the town, where he owned much land, and where he had built a large and beautiful mansion.

On his own land, at the corner of Main Street and the lane which has since been called Church Street, so named from the Episcopal Church, he erected a small Gothic church of wood, with stained glass windows, organ and bell, all complete and ready for use. It was first opened for service on the Sunday after Ascension Day 1871.

Mr. Ely had been aided by friends. Mr. George Southworth gave a generous sum of money, Mr. J. B. Stebbins the chancel window, and Dr. Nathan Adams the baptismal font.

The Rev. Dr. Burgess was the rector of Christ Church at that time, and the Rev. Mr. Benedict was the assistant and had charge of this mission. On festivals it was the custom to send carriages for Dr. Burgess and the choir boys to come from Christ Church.

Later the Rev. Mr. Benedict was succeeded by the Rev. Mr. Parker and the Rev. John L. Egbert. The latter is recalled by many who hold him in tender memory, for he loved the Mission and labored faithfully to further its growth, conducting a Bible class followed by a preaching service on Sunday afternoons.

Then came evil days. The fortune of the patron, Mr. Ely, was lost through unfortunate investment, and he could no longer carry the burden of the expense. Dr. Burgess had left

Springfield—and there was no one to be found with sufficient influence and means to save the property. About 1883 the little church was sold to the parish in Wareham, Massachusetts, taken down and floated down the river. It is still standing in Wareham.”

The late Archdeacon Sniffen said, of the revival of the Mission: “After several weeks of preliminary visiting, early in the year of 1908 we held the first service in many years in West Springfield, at 265 Main Street with an attendance of twenty-five persons, an offering of \$5.56, and a sermon from the text, ‘We walk by faith and not by sight.’ These rooms were sublet from the Woman’s Auxiliary of the Y. M. C. A. Services were held once a month for several years. A Sunday School was soon organized and presided over by Miss Gertrude Chadwick of St. Paul’s Church, Holyoke. The school was held every Sunday afternoon.”

“In September, 1913, the Rev. Alfred DeForest Snively, Curate of Christ Church, took charge of the Mission, which had outgrown the rooms at 265 Main Street, and so moved into a vacant shop two doors below, where we remained until June 1915, when the Rev. Mr. Snively was succeeded by the Rev. Walter Handley. Rev. Mr. Handley’s first act was to move the Mission into the new and convenient hall of the local Grange, where we located for a time, but which we have now outgrown. During Mr. Handley’s stewardship, a splendid lot was purchased at the corner of Elm and Southworth Streets, a most desirable location.

In 1920, we again came under Mr. Snively’s care, as he became Diocesan Missionary. We immediately began to make plans for the erection of a building on our lot. After studying pros and cons, a portable Church was erected and there we now worship. It was formally opened on Easter Sunday, Mar. 27, 1921, by the Bishop, the Right Reverend Thomas F. Davies. At that time a class was confirmed.”

This building is well equipped, the Altar being given by the Rev. Kinsley Blodgett, rector of St. Mark’s Church, Worcester.

The choir stalls and seats for the congregation came from Christ Church while the Cross is a memorial to the late Mrs. Grant, who was the mother of Mrs. Grieves, a woman who has done much for the Mission. The candlesticks given by his wife are a memorial to the late Archdeacon Sniffen. A lectern has been placed in the chapel in memory of the Rev. Walter Handley, loved, honored and respected, who made the supreme sacrifice in France during the late war. A Memorial Fund of \$500 for Mr. Handley was also given by Mrs. Anna M. Carter of Christ Church.

Those, of the clergy, who have been in charge of the Mission in West Springfield are Archdeacon Sniffen, Rev. Charles Hill, formerly rector of All Saints' Springfield, Rev. Alfred DeF. Snively, Rev. Walter Handley, Rev. Charles M. Tubbs, Rev. Fred Sleep, Rev. William E. Soule, and the Rev. Arthur Brown, who is now rector. Mr. Henry D. Colton who died Jan. 17, 1926, was for many years warden of the mission and a lay reader. He was a devout churchman and gave generously of his time and money. His entire estate after the payment of a few small legacies was left to the building fund of the church of the Good Shepherd, West Springfield. It was also the beneficiary of a life insurance policy taken out some years ago. The amount from this is in the hands of the Trustees of the Diocese and is known as the "Henry Day Colton Memorial Endowment Fund," the income of which is to be used for the upkeep of the parish.

ST. JOHN'S MISSION

The mission of St. John was first started at the North End under the Rev. Alexander Burgess, D. D., in the Auburn Street school house, with Mr. John Shipman as Superintendent. In those days this was near the northerly end of Main St. This mission was closed by the Rev. Mr. Brooks in 1878 when Christ Church was heavily burdened with debt.

During the rectorship of the Rev. Dr. Slattery in September, 1908 the North End Mission was opened in the Universalist Church. There was held a Sunday School at three p. m. and

a part of the time there was an evening service. The Rev. A. DeF. Snively was in charge until June, 1910, the Rev. Hugh Wallace Smith succeeding him in the fall. Among those who taught and otherwise helped in this School were Mrs. Evelyn Hitchcock, Mrs. Theodore Breck and Mr. John Shipman. The mission continued for two years, Deaconess Lovell succeeding the Rev. Mr. Smith as director of the Sunday School.

In September, 1913 the Rev. Mr. Snively returned to Christ Church and re-opened the Mission Sunday School in a store on Birnie Avenue where it continued throughout one or two winters.

St. Andrew's of Longmeadow, St. David's of Agawam and St. Barnabas' of Sumner Ave., are missions founded by the Diocese, which thus carries on a work begun by Christ Church in 1846.

—*L. M.*

—*M. W. K.*

ORGANIZATIONS

CHRIST CHURCH SCHOOL

It was in Gloucestershire, England in 1781-2, that the first Sunday School was started by Robert Raikes, a printer. He met with great opposition at first.

Here in Springfield, when in 1819, the members of the Old First Church proposed to start a Sunday School, there was much dissension. Our Sunday, or Church School, as it is now called, in Christ Church, has had a long history. In the early days of the parish many mission schools were held in various parts of the city. There was one, held in the Central Street School, which became the nucleus of St. Peter's Mission, afterwards St. Peter's Church. The first superintendent was Mr. J. Louis Stebbins. The school at the corner of State and Walnut Streets, held in a drug store, was called St. James and had Mr. John Thonger as head. Mr. John E. Shipman had charge of the Sunday School on Auburn Street, while Mr. Horatio W. Southworth was superintendent of the School in West Springfield. Much later the Rev. Alfred DeF. Snively started a mission and Sunday School at the North end, in the basement of what was then the Universalist Church on Waverly Street. For a time later, the work here was carried on by the Rev. Hugh Wallace Smith, a curate of the parish.

During the early years of Christ Church parish school, the rectors had charge and were the superintendents. Among the laymen who, during the early years of the school, did much to build it up, were Mr. Edmund P. Kendrick, and Mr. H. W. Southworth. Mr. Stedman Craig became superintendent during the rectorship of the Rev. John Cotton Brooks, a position which he faithfully filled for many years. During Mr. Craig's ab-

sence from the city for a few years, Mr. Thomas Pulsifer Dean served as superintendent. Mr. Craig remembers the school back in 1867-1868 during the Rev. Mr. McKnight's rectorship, when it was held in the basement of the old State Street Church. Among the teachers there, were Miss Adams, who later became Mrs. Egbert, Mrs. Hart, Mrs. Rowland, Miss Annie Lee, and the Misses Stella and Louise Warren. A little later, among the teachers, we find the names of Mrs. Alexander Burgess, Mr. Van Rensaeler, Mr. Francis Norton, Mr. Edmund Kendrick, Miss Blaisdell and Mr. Safford.

Many interesting customs were started during those years in the old State Street Church. One of these was, for every class to have an emblem, as, for instance, a cross, a lamb, or a crook. When the name of that class was called at the Easter Sunday afternoon service, a pupil, holding aloft the class emblem, carried the class offering to the chancel. In those days, was started the custom, since discontinued, of giving each child on Easter Sunday afternoon, a blossoming plant.

At the time of the Rev. Dr. Burgess' rectorship, the pupils numbered about one hundred. From this number the school grew until under Mr. Craig there was an enrollment of between four and five hundred pupils.

While Mr. Craig was superintendent the books of the old School Library, which had outgrown its usefulness, were sold for five cents each. With this money was started the nucleus of a Teachers' Library; also an oak case in which to keep these books was bought. A book plate for use in the Teachers' books was designed by Miss Theodora Knight, a member of the Library committee, whose other members were Miss Leslie Chapin and Mrs. Ernest W. Baxter.

In 1916 the Rev. John Moore McGann, under the expert supervision of Miss Frances Withers reorganized the school, changing the time of meeting from noon to nine-thirty in the morning. At this time was introduced the Christian Nurture Series of lessons, and the school graded to correspond with the public schools. Rev. John Wallace Suter, later the head of Re-

ligious Education in the Diocese of Massachusetts, soon became the head of the school, followed by Mrs. Annie H. Brown, and later by the Rev. Benjamin Louis Ramsey. The Rev. F. Vernon Losee is the present superintendent.

It is perhaps fitting to speak of one or two gifts to the school. One of these is the carved oak Alms Basin, given as the inscription tells us in memory of "Ward Lee Amsden, December 2, 1886-July 4, 1905. The Lord loveth a cheerful giver." In February, 1909, Mrs. Sidney Stevens gave a set of tubular chimes to the Sunday School. The "Chronicle" of that date says:—"They are rung at the opening of the School, and at the end of the lessons. They are uncommonly musical and bring a sense of harmony into the confusion, when seats are being reversed and classes are coming to order. It is a valuable addition to our equipment." In 1916, a member of the Parish presented the school with a copy of the Hastings' five-volume Dictionary of the Bible. The brass processional cross used by the Primary Department was bought with money raised by the children. This was done while Mrs. Brown was superintendent. In the Diocesan House, where the Primary Department of the School now holds its sessions, hangs a new picture with a message to little children. This print is notably true in color to the original painting, "The Star of Bethlehem" by Sir Edward Burne-Jones which is now in the Birmingham Art Gallery, England. The copy was purchased there and presented to the school by Miss Cordelia Sargent. Mrs. Brown also started the Branch of Little Helpers, in 1914. A quotation from a report by the present leader of the Little Helpers may show the importance of the work and what has been accomplished: "The Little Helpers Branch was first known as the Cradle Roll of the Church School, and was considered a regular department of the school, under the control or supervision of the Woman's Auxiliary. A short time later there was a definite step forward in the work of children of pre-school age, for the Cradle Roll combined with the Little Helpers, under Mrs. Brown's direction or leadership. Until 1919 the department of Little Helpers was

responsible to the Woman's Auxiliary, when they were transferred from the Department of Missions to that of Religious Education. Up to the present time there have been but five chairmen or leaders: Mrs. A. H. Brown, Mrs. Robert Barton, Miss Edith Blodgett, Mrs. M. H. Heckman, and Miss Florence Clark.

The object is to enroll children from birth to school age; to urge upon parents, where necessary, the importance of Baptism, and of the early spiritual training of children, and to endeavor to keep in touch with these children and their parents. The duties of each child are the saying of a prayer and the dropping of a weekly offering in the Little Helpers' Mite Box. The formation of this branch strengthens the link that binds together the home and the Church School."

There are at present about three hundred and fifty pupils enrolled in the School.

WOMAN'S AUXILIARY

An interest in Missions was manifested among the women of Christ Church in the early days before the founding of the Woman's Auxiliary, as is indicated in the old records of the Church. One statement by the Rev. Henry W. Lee, D. D., is as follows: "Dec. 29, 1838 the women belonging to the Parish formed for the purpose of advancing the interests of the Church." Some time after this he reported that they had appropriated \$10.00 to the Massachusetts Board of Missions, April 1839. Later in a report of the Building Fund of the old Church on State Street, it is stated that the Ladies' Sewing Society contributed \$200 for missions.

During the rectorship of the Rev. John Cotton Brooks there was in Christ Church a Society of King's Daughters composed of different committees, each one meeting regularly by itself. In the year 1889 these committees were formed into separate organizations, the missionary and sewing committees becoming the Woman's Auxiliary to the Board of Missions. They met first in the rectory with an attendance of

twenty, the Rev. Mr. Brooks presiding. The records state that Mr. Brooks was elected president and Mrs. Lawton S. Brooks vice-president. Her efficient leadership as acting president continued for twenty-five years. She has paid the following tribute to many of the early workers: "Many faces rise before me and I wish I might tell you fully of all those earnest helpful women, whose interest meant so much to the young organization. Mrs. Granger was one of the pioneers, and Mrs. Hudson and Mrs. Kendrick, others. Mrs. Nathan Adams was always interested, and gave very generously, though never able to attend a meeting. Mrs. Egbert was a faithful supporter, Mrs. Wilson, Mrs. Hildreth, Mrs. Hamilton, Mrs. Marshall, also. Miss Warren was our indefatigable head of the Working Department for many years, and many and many a fine box and barrel she planned and carried through for our missionaries, aided by many whose names I have not mentioned as well as those already given. Among those who have left us are also Miss Lucy Morton, Mrs. Burrell, Miss Burrell, Mrs. Beach and Mrs. Clark, each leaving her impress upon our memories. We think of their faithful work, their enthusiastic interest, as one by one their faces rise before us. I am sorry that I have no written history to which to turn,—one forgets dates so easily. Mrs. John C. Brooks was our first Secretary, if I am not mistaken. Later Miss Burrell, Miss Morton, Mrs. Hudson. Mrs. Baxter and her mother, Mrs. Knight, I remember so well in the old days. Another Mrs. Knight, (Edwin), was an interested attendant at the meetings, and helpful in making them useful and instructive. I might run on in this way for some time, as one name after another comes to me." Other interested workers were Mrs. McClean and Mrs. Corcoran. Mrs. McClean faithfully studied and worked for missions. Her especial interest was the American Indian. The Misses Annie and Louise Stebbins have always been of great assistance through their generosity and hospitality. For many years Mrs. K. N. Washburn performed faithfully the duties of treasurer.

The "Birthday Fund" was originated and submitted by the

secretary, Mrs. T. M. Granger, devoted worker for the Master, whose presence always graced the meetings with an atmosphere of spiritual devotion. The records state: "After a limited discussion it was voted to adopt the same." This method of raising funds by the Birthday Offering has been in operation now for over twenty-five years. The following quotation is taken from "The Pastoral Staff" of Eastertide, 1926:

"A truly sweet and lovely soul has passed to the Church Expectant in the departure from us of Mrs. Timothy M. Granger of Christ Church, Springfield. For nearly thirty-seven years she strengthened and enriched the life of that parish. Her Rector has said of her, 'Her influence was felt in every woman's organization. Her unremitting loyalty and devotion to Christ Church were factors that Rector after Rector has counted upon and benefited by.' Especially will she be missed by the Diocesan Woman's Auxiliary, to which she left a generous bequest, as well as to the Guild of St. Barnabas, and the Diocesan Board of Missions.—*T. F. D.*"

In 1919-1920 the Woman's Auxiliary became the "Christ Church Branch in the Diocese of Western Massachusetts of the Woman's Auxiliary to the Presiding Bishop and Council," with its object "To unite all women of this Parish in work for missions, religious education and social service and to increase missionary activities throughout the Parish." Every woman in the Parish is a member of the Auxiliary by virtue of her baptism.

In 1926 a successful "Gold and Silver Offering" was collected by the national organization of the Woman's Auxiliary. The proceeds from the sales of the articles were used by the Board of Missions toward the fund for the re-building of St. Margaret's School, Tokyo which was destroyed by the great earthquake of 1923. Christ Church did her part to make the offering adequate.

Much inspiration has been derived from sending a delegate to the Wellesley Conference in recent years.

Presidents of the society following Mrs. Brooks have been Mrs. Granger, Mrs. McClean, Mrs. Seely, Miss Leonard, Mrs. Barrows and Mrs. Everett.

GIRLS' FRIENDLY SOCIETY IN AMERICA

The Girls' Friendly Society in America has for its object:

"To unite for the Glory of God, in one fellowship of prayer and service, the women and girls of the Nation to uphold the Christian standard of honor and morality."

It has in this Diocese about thirty Branches. The Christ Church Branch was started in July 1888 with Mrs. John Cotton Brooks as one of the first Branch Presidents. Under her wise guidance and with the aid of such faithful helpers as Miss Anna Leonard (Mrs. Eustace Bradley), Miss Katherine H. Leonard, Mrs. Charles H. Barrows, Miss Mary Rayner (now married), Miss Annie Stebbins, Miss Ella F. Parsons, Miss Margaret Crocker (Mrs. Lloyd), Miss Alice Crocker, Miss Florence Hawkins (Mrs. Thomas Dyer) the Branch was well established. It has continued to grow, and among the names of more recent years may be found these Associates. Miss Mary Medlicott, Miss Edith Hawkins (Mrs. Sidney Stevens), Miss Ethel Hawkins, Miss Josephine A. Smith, Mrs. Wilson R. Hodgdon, Mrs. Edgar H. Guild, Miss Josephine De W. Brooks, Miss Mary Louise Crane, Mrs. Franklin Slater, who either as Associate or Branch President made the Society fill an important place in the lives of the girls who were its members. The number of members has varied but some of those who early joined the Branch are still connected with it, as Senior Members or as Married Members. In 1923 the thirty-fifth Anniversary of the Branch was delightfully observed. A banquet was held with about one hundred members and former members present. Many old friendships were renewed and old days recalled by the reading of letters from people who were members in those early days, and by anecdotes and stories told by those present, of the days when the G. F. S. was new in Christ Church.

This Branch was one of the first in the Diocese to organize a group of Candidates, under the leadership of Mrs. E. O. Smith. These little girls learn the object and aims of the So-

ciety and will later become members, and receive its badge. This badge is silver, and bears on it the words—"Bear ye one another's burdens." Mrs. J. B. Gleason is now the leader of the Candidates, while Mrs. E. O. Smith helps with the older girls of the G. F. S.

Christ Church Branch has a very beautiful embroidered silk banner which is carried in the procession at the G. F. S. Festival Services. Among the recent Branch Presidents have been Miss Ella F. Parsons, Mrs. Karl Hammond, Mrs. John M. McGann, Mrs. Harry J. Ferry, Miss Ellen W. Egbert, and the present leader Mrs. Miles M. Hapgood.

PARISH AID

On Oct. 10, 1889 The "King's Daughters" Society, which later became the Parish Aid, was started in Christ Church. The Rev. John Cotton Brooks always presided at those early meetings. His interest and enthusiasm did much for the Society in those times. Mrs. Charles Barrows was the first secretary while other women prominent in Parish life followed her in this office. Among these were Mrs. F. W. Chapin, Mrs. C. P. Deane, Mrs. J. M. Ross, Mrs. Henry Hudson, Miss Lillian Clark, Miss C. Belle Woodman, Mrs. Mase Southworth, and Miss Abbey Shumway. Among former presidents we find the names of Mrs. D. P. Crocker, Mrs. T. M. Granger, Mrs. F. W. Chapin, Mrs. Charles Galacar, Mrs. Luke Corcoran and Mrs. A. C. Dutton.

The King's Daughters really consisted of several sub-committees—whose names suggest their work: Chancel Committee, Sick and Poor, Hospitality, Sewing and Industrial Ten.

After a year or two the Outlook Committee was added to get new Workers for the King's Daughters. March 3, 1893, it was voted to change the name of the Society to the Parish Aid and on May 12th of that year the Constitution was adopted which says that the "object of the Society shall be to aid the Rector by uniting the women of the Parish in Christian work

by stimulating activity, and by creating friendly and social relations."

As time went on new committees were formed, some whose work brought them in close contact were linked together, as for example the Flower Committee which worked under the direction of the Altar Committee. It was customary for various societies and committees to make a monthly report of work done to the Parish Aid, which in its way acted as a sort of clearing house.

Two large pieces of work these faithful women undertook, namely, the caring for the Church fabric, and for the Parish House, seeing that they were kept in repair and in order. In this work, there were many helpers, but special mention ought to be made of Mrs. Charles W. Shaw who for eighteen years had the Parish House under her special care, of Miss Katherine Leonard, and of Mrs. George Leonard who saw that the Church was properly cared for.

For some years the Parish Aid has held a fund, the interest of which provides flowers on the first Sunday in January in memory of the Rev. John Cotton Brooks.

Mrs. John W. Roberts has been Treasurer of the Parish Aid for almost fifteen years.

The Society has been inactive since Feb. 1918.

ALTAR GUILD

The Altar Guild, which was really the outgrowth of one of the Parish Aid Committees was started in January, 1908. Its object is the care of the Altar, its linens, hangings and sacred vessels. The first president was Miss Annie C. Stebbins, who still holds the office. The membership the first year was twelve, while at present there are twenty-six names on the roll.

The members of the Flower Guild, which is a Branch of the Altar Guild, place the Memorial Flowers given by members of the parish on the Altars, and see that they are afterwards distributed to the sick and shut-ins of the Parish.

THE GUILD OF THE GOOD SHEPHERD

The Guild of the Good Shepherd founded in 1889 during the early part of the Rev. John Cotton Brooks' ministry, was then called the Sick and Poor Committee of the King's Daughters. It was re-organized by Dr. Slattery in 1908 with about twenty members. Miss Louise Stebbins was the chairman many years.

Oct. 5, 1894 Miss Stebbins was elected by the Parish Aid to represent them at the Union Relief. After the Spanish War Miss Stebbins reported that the committee was caring for sick soldiers in their homes.

There are forty-seven members at present including an auxiliary branch called the Good Shepherd Aid who make new garments for the poor. Social service case work is the object of the Guild leading to education and spiritual development. Miss Blackfan was the first president when it was re-organized. She held this office for ten years and is the present chairman. Mrs. William H. Chapin, Mrs. Arthur C. Dutton, Mrs. Edward Bradford and Mrs. Samuel Green have also held this office. At present Miss Blackfan and Mrs. Green hold a joint chairmanship, the former having charge of the social case work and the latter of the committee work.

JUNIOR AUXILIARY

The Junior Auxiliary was organized in 1890. The Rev. John Cotton Brooks was the president *ex officio*. Mrs. Lawton S. Brooks, president, and Margaret Stebbins the first secretary.

The original copy of the constitution in the Rev. Mr. Brooks' handwriting, is in the possession of Miss Daisy Beach. The purpose of the society was to train girls to become members of the Woman's Auxiliary. It was active and flourishing for five years or more.

The attempt at merging the Junior Auxiliary with the Young Communicants' Society in 1902 marks the close of the children's missionary work for a while.

In Nov. 1908, a junior branch of the Woman's Auxiliary was

organized with Miss Leslie Chapin, (Mrs. Townsend) as president. In 1913 the societies met in groups, a group in each district until 1914 when they combined in one group which continued until 1916. Then the missionary work of the boys and girls was carried on a few months under leadership of Mrs. McGann in connection with week day sessions of Church School.

Now the missionary activities of the children and the young people are supervised by the Church School Service League in the Church School and by the Church Service League through the Girls' Friendly Society.

CHRIST CHURCH GUILD

One of the committees of the King's Daughters Society when the Rev. Mr. Brooks was rector was the Junior Auxiliary, composed of little girls. Their last leader was Miss Corinne Baker (Mrs. F. L. Everett). They met on Saturday mornings to sew.

On Nov. 8, 1902, the Rev. Mr. Brooks invited some of the young women of the parish to form a society in co-operation with the Junior Auxiliary, whose members they should guide in their work for missions.

This organization was called the "Young Communicants' Branch of the Woman's Auxiliary to the Board of Missions." The Rev. Mr. Brooks was elected as its president.

It was speedily seen, however, that this was not a good arrangement and three months later the two societies separated. In March of 1903, Mrs. Ernest W. Baxter was elected president of the Young Communicants, and Mrs. Ralph Carleton vice-president. At its second meeting, held in the rectory, were Mrs. Baxter, Mrs. Everett, Miss Egbert, Miss Lillian Clark (Mrs. W. S. Fisher), Mrs. Ralph Carleton, Miss Leslie Chapin, (Mrs. Charles Townsend), the Misses Brooks, Miss Annie Knight, and Mrs. F. S. Chapin.

As the name "Young Communicants' Society" seemed unsuitable, it was proposed in 1905 to change the name. The choice lay between "St. Margaret's Guild" and "Christ Church Guild."

The latter was chosen by one vote because one of the younger members who could not spell "Margaret" wrote "Christ Church Guild" on her ballot.

Christ Church Guild is a parochial society, not a branch of a national organization. The meetings are held weekly. The first meeting of the month is devoted to business, a literary program, and afternoon tea. Among the subjects studied other than missions have been Church History in England and America, Christian Art, Current Events in the Church and reviews of books touching upon religious subjects. At all save business meetings the members sew for missions and for other church purposes. An important feature of their work is visiting new members of the Parish or shut-in members of the Guild.

Since its organization, it has been an unwritten law of the Guild that a contribution of money, or of supplies, must be sent each year to parish, city, diocesan, domestic, and foreign missions. The value of these gifts varies from \$10.00 to \$100.00. The Guild is sound financially, having a reserve fund of \$100.00 and a growing memorial fund of \$150.00. No individual has been permitted to contribute a large amount to either fund. They are both the accumulation of years. The memorial fund, which is entirely money earned by acts of self-sacrifice, is used toward furnishing the church.

The words of our former beloved rector, the late William Austin Smith, spoken on the occasion of the Guild's tenth anniversary in 1912 are as applicable today as they were when spoken. According to the Chronicle of that time, he "approved of the work that the Guild has done and is doing for Christ Church and laid especial stress upon the necessity for efficient leadership in securing such a result. Without the splendid enthusiasm and untiring fidelity of Mrs. Baxter, the Guild could never have become the valuable aid to the Parish life that it is." The loyal members of the Guild made its 25th anniversary a festal occasion when in the home of Mrs. F. L. Everett, they honored their beloved president upon her 25 years of devoted leadership.

The purpose of the Guild, which at present numbers about 75 active members, is "to put forward the social life of the women of the Parish and to work for, and interest them in, missions and other work of the church."

MOTHERS' CLUB

The Mothers' Club of Christ Church whose object is to promote sociability among its members, interest in Christ Church, and to spread information in child rearing and home making, was founded about the year 1894. It is one of the oldest societies in Christ Church. The first leader was Miss Alice Crocker, but the organization was perfected while Mrs. Arthur Dutton was the head of the society. The early membership was from twenty to thirty, while at present there are seventy names on the roll.

The society has always been noted for its delectable suppers of home-made food and for the attractive array of domestic articles on its table at the parish fair. It does special work for St. Augustine's School, a colored mission in Raleigh, North Carolina, which they remember annually with money and boxes of clothing. At their meetings they are addressed by speakers on a variety of interesting subjects. Miss M. Louise Stebbins is the present beloved leader.

GUILD OF ST. ELIZABETH

On Oct. 8, 1914, while the Rev. Mr. Smith was rector, the Guild of St. Elizabeth was organized with a membership of thirty. Mrs. Annie H. Brown who was the first director, did much to assure the success of this new society for mothers with little children. The purpose of the Guild is to bring together some of the younger women who are not in any of the Church societies and who may assist in the work of the Parish and enter more fully into the corporate life of the Church. As the Guild bears the name of a Saint, an effort is made to keep the

purpose more than social. A helpful feature of the society is the opportunity for the members to bring their children, who are entertained in a room apart during the meetings.

At one time the Guild supported a boy at the Doane Orphanage. For two years they have been working in the "five fields of service," sending generous contributions to foreign and home missions, the Red Cross, the Community Chest and Christ Church's apportionment. They even helped a former member who was stricken by the Florida hurricane. The Rector places great reliance upon them to prepare delectable suppers for various occasions. They now number sixty members. The directors succeeding Mrs. Brown have been Mrs. Raymond Wight, Mrs. Harcourt W. Bull, Mrs. Willard Leshure and the present director, Mrs. W. S. L. Hawkins.

GUILD OF ST. BARNABAS

The local Branch of this society was started largely through the efforts of Mrs. T. M. Granger, June 19, 1916, with Bishop Davies as Chaplain, and Miss Helen Huestis as secretary. Although the officers and associates of the society must be Church women, nurses of all creeds may become members.

The objects of the society are very well worth while; "To assist its members in realizing the greatness of their calling and in maintaining a high standard of Christian life and work and, by associating nurses together, and with them, other women as friends, to provide, under God's blessing, some of the comforts and power gained by such an association."

The badge of the society is a bronze medal, stamped with a cross and bearing the motto of the Guild, "Blessed are the Merciful."

There are about fifty members in the Springfield chapter, and while Bishop Davies is the Chaplain, the Rev. John Nolan, rector of St. Peters' Church, is the 1st Assistant Chaplain. The Rev. Wolcott Coit Treat the 2nd Assistant Chaplain. Mrs. Frederick H. King and Mrs. Alice Sharp have been Treasurers,

the latter being in office at present. Mrs. W. S. L. Hawkins has recently been succeeded by Mrs. Wm. E. Soule as secretary.

FELLOWSHIP CLUB

Feeling the need of a society for young people in Christ Church where young men and women could meet for social relaxation, the Fellowship Club was talked of during the last year of the Rev. Mr. Smith's rectorship. Many of the K. O. K. A. boys were interested. Later the organization was completed and for a short time the Club flourished. It has been discontinued.

BOY SCOUTS

For a few years past there has been a troop of Boy Scouts in Christ Church. In 1921-22 troop No. 27 had for its troop committee the Rev. John McGann, the Rev. B. L. Ramsey and Mr. Thomas Moxon. At present the work for boys is being reorganized by Mr. Allen C. Reed.

CUB SCOUTS

Mr. Allen C. Reed is the Captain of the Cub Scouts started in 1921. Their object is to prepare a boy to be a good scout. They have a membership of about 30 boys under 12 years of age.

BROTHERHOOD OF ST. ANDREW

As near as can be ascertained, the Brotherhood of St. Andrew in Christ Church was organized in 1888 or 1889. The Rev. Mr. Brooks was president during its entire existence of about ten years. Among the charter members were Mr. W. C. Simons, Mr. Edmund P. Kendrick, Mr. John Parker, Mr. John Graham, Mr. Ernest W. Baxter and Mr. Stedman W. Craig.

On Sept. 20, 1909 fifteen men met in the Rev. Dr. Slattery's study and reorganized the Christ Church Chapter of the Brotherhood of St. Andrew with its Rector as its first director. The chapter continued active with Mr. John W. Roberts as director until 1911.

The members promised to follow the rule of prayer and the rule of service and try to bring one man a week within hearing of the gospel.

TRINITY CLUB

In 1893 the Rev. Edward Lincoln Atkinson, started a Trinity Club which was in active operation for two or three years.

In January, 1915, the Rev. William Austin Smith organized a new Trinity Club which continued active for about two years. The Chronicle of that time states: "The name has been chosen with deliberate intention. Some of the older members of the parish will remember a former Trinity Club organized under the auspices of the late Edward Lincoln Atkinson. The influence of this inspired leader of men is still felt in the parish today and many a man looks back with longing and regret to the high ideals and the fine good-fellowship that he found in this former organization and its earnest leader."

Each man upon becoming a member signed a card bearing the following statement: "I believe that Christ Church stands for all that is best for me, for my family and for the city. Therefore I pledge my loyalty to Christ Church and will do all that I can to help it."

KNIGHTS OF KING ARTHUR

The Knights of King Arthur is a society founded on the traditions of King Arthur and his Round Table, with its high ideals for purity of life, upbuilding of Christ's Kingdom and the overthrow of evil.

The local chapter, Camelot Castle, was started in Christ Church on November 27, 1908, the Rev. Donald N. Alexander being the leader. Boys over the age of twelve years were eligible to membership and a large number of the young men of Christ Church were very active members. During the time when the Rev. Mr. Alexander was minister in charge the society was very strong. Many lasting friendships were formed.

There is at present no local branch of the K. O. K. A.

MEN'S CLUB

In January, 1908, Dr. Slattery organized a Men's Club. Mr. F. W. Kilbourne was elected president. This club continued active till 1915.

When the Rev. Mr. McGann became our rector he organized a Men's Club which, in 1920, became the Men's Luncheon Club, with Mr. D. E. F. Radasch as its first president. Col. Thales S. Ames was the president of the society which numbered about one hundred members. Its aim was to stimulate an interest among the men of the parish and to provide means whereby this interest might be expressed.

KNIGHTS OF WASHINGTON

The Knights of Washington, a society to promote fellowship among young men, and to further the interests of the church, organized a local Chapter, Co. A. on October 4, 1920. The Very Rev. Edmund R. Laine, afterward Dean of the Cathedral of St. Luke, in Portland, Maine, and then Associate Minister in Christ Church, did much to establish the local Chapter on a firm footing. There must be at least seven young men of sixteen years of age or over to form a company. The last Commander in Christ Church was the Rev. Benjamin L. Ramsey.

—*L. M.*

—*M. W. K.*

YOUNG PEOPLES' FELLOWSHIP

In 1924 a society for the young people of the parish was formed through the efforts of the Rev. Mr. McGann and the Rev. Mr. Ramsey, with the co-operation and assistance of the Rev. Malcolm Taylor, Provincial Educational Secretary. The purpose of the society is for self-expression in the spiritual life. The meetings are held every Sunday evening in the Parish House. A supper is followed by a discussion meeting. A great variety of subjects of vital interest to young people are taken up. The business and discussion are conducted entirely by the members, altho the clergy and one advisor have an active

interest in their progress. The discussion meeting is followed by a brief service. Mrs. F. L. Everett has been advisor since the organization of the society. Mr. Fred Arterton was the first president. He was followed by Miss Louise Geisel. Now Mr. Arterton again holds the office.

APPENDA

BISHOPS OF THE DIOCESE

DIOCESE OF MASSACHUSETTS

The Right Rev. Edward Bass, D. D., 1797—1803

The Right Rev. Samuel Parker, D. D., 1804—1804

The Right Rev. Alexander Viets Griswold, D. D. 1811—1843

The Right Rev. Manton Eastburn, D. D., LL. D., 1842—1872

The Right Rev. Benjamin Henry Paddock, D. D., 1873—1891

The Right Rev. Phillips Brooks, D. D., 1891—1893

The Right Rev. William Lawrence, D. D., LL. D., D. C. L.,
1893—

The Right Rev. Charles Lewis Slattery, D. D., Bishop Coadju-
tor 1922

DIOCESE OF WESTERN MASSACHUSETTS

The Right Rev. Alexander Hamilton Vinton, D. D., LL. D.,
1902—1911

The Right Rev. Thomas Frederick Davies, D. D., 1911—

OCCASIONAL PREACHERS

1817—1838

The Rev. Titus Strong, D. D.

The Rev. Mr. Barlow

The Rev. Herbert Marshall

The Rev. Carleton Chase, D. D.

The Rev. Edward Rutledge

The Rev. George W. Doane, D. D.

The Rev. Mr. Pinney

The Rev. Samuel Fuller

The Rev. James H. Pierce

The Rev. James C. Richmond

The Rev. Hector Humphreys

The Rev. Joseph Muenscher

The Rev. Joseph Scott

The Rev. Samuel McBurney

RECTORS

- The Rev. Henry W. Lee, D. D.,
Nov. 30, 1838—Nov. 18, 1847
- The Rev. Henry W. Adams,
May 18, 1848—Oct. 22, 1849
- The Rev. A. N. Littlejohn, D. D.,
Jan. 20, 1850—July 16, 1851
- The Rev. W. S. Child,
Sept. 29, 1851—Apr. 25, 1859
- The Rev. Geo. H. McKnight, D. D.,
Nov. 6, 1859—June, 1869
- The Rev. Alexander Burgess, D. D.,
Sept. 1869—May, 1878
- The Rev. John Cotton Brooks,
Nov. 1878—Jan. 1907
- The Rev. Chas. Lewis Slattery, D. D.,
Dec. 1, 1907—May 1, 1910
- The Rev. Wm. Austin Smith, D. D.,
Sept. 16, 1911—May 1, 1915
- The Rev. John Moore McGann,
Nov. 16, 1915—

ASSISTANT MINISTERS

- The Rectorate of the Rev. Alexander Burgess, D. D., LL. D.
1869—1878
- The Rev. Mr. Benedict
- The Rev. Mr. Parker
- The Rev. John L. Egbert
- The Rev. Mr. Capers
- The Rev. Mr. Gregson
- The Rev. Alfred E. Johnson
-

The Rectorate of the Rev. John Cotton Brooks
 The Rev. Daniel Dulaney Addison
 The Rev. Newton Black
 The Rev. William Edward Hayes
 The Rev. Edward Lincoln Atkinson
 The Rev. James DeWolf Perry, Jr.
 The Rev. James Clement Sharp
 The Rev. Edmund James Cleveland
 The Rev. Donald Nelson Alexander

The Rectorate of the Rev. Charles Lewis Slattery, D. D.
 The Rev. Donald Nelson Alexander
 Dec. 1, 1907—May 1, 1910
 The Rev. Alfred DeForest Snively
 June, 1908—Oct. 1, 1910

The Rectorate of the Rev. William Austin Smith
 The Rev. Donald Nelson Alexander
 Sept. 16, 1911—May 1, 1915
 The Rev. Alfred DeForest Snively
 July 1, 1913—July 1, 1915
 The Rev. Hugh Wallace Smith
 Nov. 1910—Dec. 1911
 The Rev. Walter Handley
 June 1, 1915—June 1, 1916

The Rectorate of the Rev. John Moore McGann
 Nov. 16, 1915—
 The Rev. John Wallace Suter, Jr.,
 May 16, 1916—1918
 The Rev. Edmund Randolph Laine, Jr.
 1918—Jan. 1, 1921
 The Rev. Benjamin Louis Ramsey,
 Feb. 1, 1921—June 28, 1926
 The Rev. William Emery Soule,
 Mar. 15, 1921—June, 1923
 The Rev. Franklin V. Losee
 Nov. 1926—

WARDENS FROM 1821 to 1927

Col. Roswell Lee	1821-22
John Stone M. D.	1821-22
Diah Allin	1838-46
Samuel McNary	1838-52
Major Goodsell	1847-48
Wm. W. Lee	1848-52
John B. Stebbins	1853-58; 1862-98
Geo. W. Winchester	1853-58
Jahon Washburn	1859-61
Roger B. Hildreth	1859-71
James D. Brewer	1872-86
James A. Baldwin	1887-93
Francis Norton	1894-1900
Edmund P. Kendrick	1899-1923
Wm. C. Simons	1901-
Henry H. Skinner	1923-23
Stanhope E. Blunt	1923-26
Henry M. Morgan	1926-

VESTRYMEN—1821-1927

Adonijah Foot	1821-22
Eldad Stebbins	1821-22
John Newbury	1821-22
Diah Allin	1821-22
Phineas Taylor	1821-22
Justin Murphy	1821-22
Major Goodsell	1821-22; 1838-46
Erasmus D. Beach	1838-48
Marcus M. Talmadge	1838-39
James W. Crooks	1838
Erastus Bates	1838
Samuel Flinn	1838
Henry Seymour	1838-39
Reuben T. Safford	1838; 1847; 1853-66

William W. Lee	1838-41; 1846-47
William Winship	1838-39
Jefferson Church	1839
Erskine S. Allin	1839-40; 1848-57; 1861-79
W. H. Bangs	1839-40; 1844
David Rowland	1839-40
A. B. Crane	1839
Thomas Bogers	1839
Francis B. Bacon	1839-44; 1847
Michael Hancock	1840
Fred Goodwin	1840
L. W. Hall	1840
Levi J. Holt	1841-42; 1847
James Barnes	1842-46
John B. Stebbins	1842-46
F. F. Rider	1842
Joseph G. Moody	1843
James D. Brewer	1843-48; 1866-71
Elkanah Barton	1843
Joel Holkins	1844; 1852-53
Major Smith	1844
Benj. F. Warner	1844
Jason Washburn	1847-49
Nathan Adams	1848
George Dewey	1848-49
Moses Lyman	1848-49
Edward R. Lee	1849-53
Horace C. Lee	1849-55; 1860-61
Roger S. Moore	1850
George W. Winchester	1850-52; 1872-94
H. W. Taylor	1850
S. Tomlinson	1851
Wm. Connor, Jr.	1854-55; 1858-65
George C. Stearns	1854-58
Clark W. Bryan	1856-58; 1865-66; 1871-73
John D. Street	1856-59

Luther Upton	1857-59
William Gunn	1859
Thomas Warner, Jr.	1860-70
Henry Olmstead	1860-61
John M. Jackson	1861-62
R. G. Shumway	1862-74
Francis Norton	1862-93
A. H. Perry	1863-64
William Patton	1867-70
A. J. McIntosh	1867-70 ; 1875-81
James D. Safford	1871-88
Charles Ely	1871-72
James A. Baldwin	1873-85
H. M. Southworth	1875-79
Daniel P. Crocker	1878-86
George N. Parsons	1878-86
Edmund P. Kendrick	1882-99
J. E. Shipman	1886-1904
Homer G. Gilmore	1887-1908
William C. Simons	1887-1901
Edward S. Brewer	1889-93
Mase S. Southworth	1894-1920
Henry H. Skinner	1894-1923
William H. Chapin	1894-99
George R. Yerrall	1894-1901
Lawton S. Brooks	1895-1902
William T. Rayner	1899-1908
Charles C. Galacar	1899-1917
Henry M. Morgan	1901-26
Wilson R. Hodgdon	1902-1916
Stedman W. Craig	1903-
Wm. H. Shuart	1905-
Stanhope E. Blunt	1909-23
Philip S. Beebe	1909-
F. W. Rosenberg	1917-26
Ralph Carlton, M. D.	1918-

Wm. H. Parks	1921-26
Wm. C. Hill	1923-
Edward T. Davis	1926-
Morton Snow, M. D.	1926-
Philip W. Simons	1926-
A. Olin Sinclair	1926-
Charles W. Burt	1926-
Lawrence D. Chapin, M. D.	1926-
Miles M. Hapgood	1926-
Lennox F. Beach	1926-
Herbert G. Farquhar	1926-
Oscar D. Dillman	1926-

PARISH CLERKS

Diah Allen	1821-22
W. W. Lee	1838
E. D. Beach	1839-42
F. B. Bacon	1843-44; 1847
Joel Holkins	1845-47
James H. Morton	1848-76
Charles P. Deane	1877
Edmund P. Kendrick	1878-1901
Wilson R. Hodgdon	1902-17
Henry M. Morgan	1918-26
Lennox F. Beach	1926-

TREASURERS

Lucius C. Allin	1838-41
William W. Lee	1842-45
Levi J. Holt	1846
John B. Stebbins	1847-52
James D. Brewer	1853-64
James D. Safford	1865-71
Francis Norton	1872-89
Homer G. Gilmore	1890-92
Henry H. Skinner	1893-98

William T. Rayner	1899-1908
Philip S. Beebe	1909-19
Henry M. Morgan	1919-20
Stanhope E. Blunt	1920-26
Herbert G. Farquhar	1926-

PERMANENT FUNDS

GENERAL ENDOWMENT FUNDS

THE BALDWIN FUND

Mary J. Baldwin, widow of James A. Baldwin who for the twenty years preceding his death had been vestryman and a warden of Christ Church, died April 30, 1897 leaving her residuary estate to Christ Church "the income of which to be forever used by said Church for the promotion and continuance of religious worship instruction and work of said Church."

Francis Norton and Edmund P. Kendrick, then Wardens of Christ Church were executors of her estate and became the first Trustees of the Baldwin Fund under the resolution of the Vestry appointing the then Wardens and "their successors in office as trustees of the fund. They were followed from 1902 to 1922 inclusive by Edmund P. Kendrick and William C. Simons, then for the first four months of 1923 by William C. Simons and Henry H. Skinner, and from April 1923 to April 1926 by William C. Simons and Stanhope E. Blunt. Since April 1926, by William C. Simons and Henry M. Morgan.

As first received the estate comprised certain bonds, stocks and savings bank deposits valued at \$14,683.04 bearing dividends and interest to the annual amount of about \$680.00 and real estate in Providence, R. I., which was leased for a long term at \$1100.00 per year, giving a total income of \$1780.00.

In 1924 the Providence real estate was sold for \$40,000.00 and the proceeds invested in bonds bearing an annual income of \$2,305.00. In 1925 the Supreme Court rendered a decision confirming to the heirs at law of Joseph Ashley (father of Mary J. Baldwin) the title in certain other real estate in Providence

and a share in this property reverted to Christ Church. A part of it was sold in August 1925 and the balance in 1926, and the proceeds invested in bonds producing an income of about \$800.00 per year. The total amount of the Baldwin Fund is therefore now April 1927, \$71,000. and the annual income about \$3,880.00.

THE HENRY H. SKINNER FUND

By the will of Henry H. Skinner, a Warden of this Church, who died April 26, 1923, \$25,000. was left to Christ Church, the principal to be invested in securities which were legal investments for Savings Banks, organized under the laws of Massachusetts and kept as a permanent fund, the income to be used for the general expenses of the Parish. Under a vote of the Vestry the treasurer of the Church was the trustee of this fund. It has been invested as directed and the annual income is \$1,250.

THE EDMUND P. KENDRICK FUND

In May 1925 there was received from Mrs. Edmund P. Kendrick and her son, the Rev. Raymond H. Kendrick, the sum of \$5,000. as a Memorial of Edmund P. Kendrick, who for forty-one years, until his death, had served the Parish as Vestryman and Warden:—the principal to be kept as a permanent fund: the income to be used for the general expenses of the Parish. Under a vote of the Vestry the Treasurer of the Church was the trustee of this fund. The annual income is \$270.

THE STANHOPE E. BLUNT FUND

By the will of Col. Stanhope E. Blunt, a vestryman and warden of Christ Church and the Treasurer at the time of his death, in March, 1926, a bequest of \$20,000. was left to Christ Church the income from which was to be used for the general expenses of the Church and the fund to be known as the Stanhope E. Blunt Fund.

The Union Trust Company of Springfield, Mass. under agreement with the Warden and Treasurer has been appointed Trustee of the Fund. The income will be at least 5 per cent.

THE ELISHA GUNN FUND

At a meeting of the Vestry Dec. 13, 1926, the Rector announced the gift of Mrs. William C. Simons of a Trust Fund of \$20,000 as a memorial to her brother, Elisha Gunn, a life-long member of this Parish who died in October 1926. This fund is to be known as the Elisha Gunn Fund and the income is to be used for the general expenses of the Parish.

The Union Trust Company of Springfield, Mass. is the Trustee of this fund and the income will be at least 5 per cent.

CUMULATIVE ENDOWMENT FUND

This fund was started in December 1924 following the visit to this Parish of the Rev. George P. Atwater, D. D., of Ohio. The object of the fund is to gradually accumulate an endowment by small but numerous periodically repeated gifts from, it is hoped, ultimately every member of the Parish and to use the interest thereon for general expenses. By vote of the Vestry the Wardens and the Treasurer of the Church were appointed Trustees of the Fund. It is on deposit in the Springfield National Bank and with interest which has been permitted to accumulate now April 1927—amounts to \$3060.

MARY J. BALDWIN FUND

By the will of Mary J. Baldwin (who died April 30. 1897) a legacy of \$3500.00 was left to Christ Church "the income of which shall be used for the relief of the sick and poor of Christ Church under the directions of the Rector, Wardens and Vestry of said Church." The fund is on deposit in the Institution for Savings and the income, about \$140.00 is paid by the Treasurer of the Church semi-annually to the Rector who disburses it for the purposes specified in the will of the donor.

LUCY ASHMAN MORTON FUND

By gifts from Miss Lucy Morton there was received at different times in 1912 and 1913 a total of \$900.00 of which the income was to be used "for the sick and poor of Christ Church Parish." At first the income was permitted to accumulate until with the principal it sufficed for the purchase of a \$1000.00 Fourth Liberty Loan $4\frac{1}{4}\%$ bond, but is now paid semi-annually by the Treasurer to the Rector for the purposes specified by the donor.

THE ELIZABETH ADAMS FUNDS

In October 1894 there was received from Elizabeth Adams the sum of \$1000.00 "to be kept as a permanent fund, the income to be used for repairs, maintenance and expenses of the Parish House." The fund is on deposit in the Institution for Savings, and the income is used as required for the purposes specified by the donor.

In June 1904 there was received from Elizabeth Adams \$400.00 "to be kept as a permanent fund; the income to be used, for purchasing Christmas presents for the children of the Sunday School." The fund is invested in bonds of the Consolidated Electric Co. of California and the annual income (\$20.00) is paid by the Treasurer of the Parish to the Assistant Clergyman in charge of the Church School, for the purpose specified by the donor.

Elizabeth Adams also made a gift of \$1000 to the Springfield Hospital in behalf of Christ Church, stipulating that the income be used to provide free bed service for the sick and poor of Christ Church Parish. Later, Mrs. Adams and Nathan Adams, her son, added enough more money to this endowment fund for the Christ Church bed to amount to \$10,242.21. In the use of this bed all Christ Church people are to have the preference.

MILE OF DIMES WINDOW FUND

Started in March 1913 to provide a fund for keeping in repair or replacing the rose windows of the Church, many small contributions being made and continuing to December 1914, slightly more than \$900.00 being raised. Disbursements therefrom have been made at different times; the funds amounting now (January 1926) to about \$640.00. It is on deposit in the Five Cents Savings Bank and is in the custody of the Treasurer of the Church.

At a meeting of the Vestry held April 5, 1926 it was voted that the Union Trust Co. of Springfield, Mass. be made Custodian of all Trust Funds of the Parish (except the Cumulative Endowment Fund) and Agents for the Wardens as Trustees, subject to order of said Trustees. At a meeting of the Vestry held April 29, 1926 it was voted that the Union Trust Co. should be authorized to collect all interest dividends and rent accruing from any and all of the securities and real estate belonging to Christ Church, Springfield, Mass.

CHRIST CHURCH TOWER FUNDS

THE JAMES A. BALDWIN LEGACY

By the will of James A. Baldwin who for the twenty years preceding his death on March 27, 1894 had been a Vestryman and Warden of Christ Church there was left to the Church "the sum of \$10,000.00 to be used expressly to build a tower to the present Church Edifice." The bequest was received in November 1897 and since then the annual interest has been added to the principal; the fund now amounts to nearly \$31,700.00 with at present (1926) an income of about \$1450.00. Of the fund \$24,000.00 is invested in Liberty Loan $4\frac{1}{4}\%$ bonds and the balance is on deposit in the Institution for Savings.

AN ANONYMOUS GIFT

In 1909 the gift of a \$1000.00 Chattanooga Gas bond was received by Dr. Slattery, then rector of the Church, as an anonymous gift with the stipulation that it "be used as part of fund for erection of the bell tower on Christ Church, the interest on same to be used for any general Church purposes but preferably for the bell tower." The interest has been regularly added to the principal which now amounts to over \$2200.00 with at present (1926) an income of about \$100.00. Of the fund \$1000.00 is represented by a Chattanooga Gas bond and the balance is on deposit in the Institution for Savings.

THE MRS. ADALINE C. JONES LEGACY

By the will of Adaline C. Jones (widow of William Jones, an employee of the U. S. Armory and to whose memory a window was placed by her in 1889 in Christ Church Parish House) a legacy of \$2,000.00 was left to Christ Church "to be

used in completing the tower of the Church." The bequest was received in April 1907 and the annual interest has since been added to the principal which now amounts to over \$4,200.00 with at present (1926) an income of about \$200.00. The fund is on deposit in the Institution for Savings.

The total of these three Tower Funds is now (1927) over \$40,000 and the annual income is over \$1,750.00. The funds were given in custody of the Treasurer of the Parish under the direction of the Vestry.

CORNER STONE

List of Articles in Box deposited in Corner Stone of Christ
Church November 10, 1874

1. Contents of Box deposited in Corner Stone of Christ Church,
State Street August 20, 1839:
Journal of the Mass. Diocesan Convention from 1837-1839.
Journal of the Eastern Diocese for 1837-1838.
Christian Witness August 23, 1839.
Springfield Republican August 17, 1839.
Chronicle of the Church August 16, 1839.
Hampden Post August 21, 1839.
Springfield Gazette August 21, 1839.
Fragments of the manuscript, "History of the Parish,"
written by Diah Allin, Senior Warden.
2. To the contents of this Box were added:
Holy Bible, Oxford Edition.
Prayer Book.
Hymnal.
Journal Mass. Diocesan Convention for 1874.
Pastoral Letter of House of Bishops 1874.
Rev. George H. McKnight's "Historical Sermon of Christ
Church Parish," delivered November 29, 1863
Christian Witness of April 24, 1840, containing Rev. Henry
W. Lee's "Historical Sermon in Christ Church April 5,
1840."
Copies of Notices from Springfield Gazette on laying the
Corner Stone of the old church Aug. 20, 1839.
From Hampden Post on Consecration of Church and installa-
tion of Rev. Henry W. Lee, D. D., as Rector, April 1, 1840.
Church Almanac for 1874.

The Church Journal, November 5, 1874.

The Churchman, November 7, 1874.

The Spirit of Missions, Sept. 1874.

Springfield Daily Union November 7 and 9, 1874.

Springfield Republican November 9 and 10, 1874.

Municipal Register of the City of Springfield for 1874.

Annual Report of the City Library Association of the City of Springfield for 1874.

The Office used at the laying of the Corner Stone November 10, 1874.

Specifications for building the New Church with names of architects, contractors and builders.

Invitations on Postal Cards sent for the laying of the Corner Stone, November 10, 1874.

United States Coins.

Manuscript; A brief history of the Parish from November 29, 1863 to date, with the list of the officers of the Parish for 1874. The Executive Committee and Building Committee and date of the death of Rt. Rev. Henry W. Lee of Iowa September 26, 1874.

BY-LAWS

BY-LAWS OF THE PARISH OF CHRIST CHURCH, SPRINGFIELD, MASS.

As adopted at the Annual Meeting in 1908.

I.

NAME

The name of the Parish shall be CHRIST CHURCH, SPRINGFIELD.

II.

AUTHORITY—ACKNOWLEDGED

This Parish accedes to the Constitution, Canons, Doctrine, Discipline, and Worship of the Protestant Episcopal Church in the United States of America, and to the Constitution and Canons of the Diocese of Western Massachusetts, and acknowledges their authority.

III.

MEMBERSHIP

Any person of the age of twenty-one years, who has signed the By-laws of the Parish, and who has aided in maintaining public worship therein for a period of twelve months immediately preceding any meeting of the Parish by regular attendance on such public worship and by pecuniary aid therefor, shall be considered a member of the Parish, and entitled to vote in its affairs; and any member who, for the space of twelve consecutive months, shall have refrained from regular worship, and from contributing toward the support of the

Parish, may, after due notice, and an opportunity to be heard thereon, by a vote of the Parish, be dropped from the list of members. No person who disclaims or refuses conformity to the authority of the Protestant Episcopal Church shall be eligible to office in the Parish or entitled to vote in its affairs.

IV.

ANNUAL MEETING

The Annual Meeting shall be held on the second Monday of January of each year in such place as the Wardens and Vestry may appoint for the choice by ballot of two Wardens, a Treasurer, Collector, Auditor, and a Clerk; and they shall serve until the next Annual Meeting. There shall also be chosen at the first Annual Meeting after these by-laws go into effect, nine Vestrymen, to hold office as follows:—three for three years, three for two years, and three for one year. At each Annual Meeting thereafter there shall be chosen three Vestrymen to serve for three years. All the above named officers shall hold their offices for the time for which they are chosen and until others are elected and qualified in their stead. The Treasurer, Collector, and Clerk shall be sworn. The Wardens, Vestrymen, and Rector shall constitute the Board of Rector, Wardens, and Vestry, hereinafter denominated “The Vestry.” Delegates to the Diocesan Convention shall also be chosen at the Annual Meeting in such manner as the members present may determine. All said officers and delegates shall be communicants of this Church. If a vacancy occur in any office after the Annual Meeting it may be filled by a majority of the Vestry, at a duly called meeting of the same.

AMENDMENT TO ARTICLE IV

ANNUAL MEETING

The Annual Meeting shall be held on the second Monday of January in each year and in such place as the Wardens and Vestry may appoint for the choice by ballot of two Wardens,

a Treasurer, Collector, Auditor and a Clerk; and they shall serve until the next annual meeting. There shall also be chosen at the first Annual Meeting after these by-laws go into effect, fifteen Vestrymen, to hold office as follows: five for three years, five for two years, and five for one year. At each Annual Meeting thereafter there shall be chosen five Vestrymen for three years. All the above named officers shall hold their offices for the time for which they are chosen and until others are elected and qualified in their stead. The Treasurer, Collector and Clerk shall be sworn. The Wardens, Vestrymen and the Rector shall constitute the Board of Rector, Wardens and Vestry, hereinafter denominated "The Vestry." Delegates to the Diocesan Convention shall also be chosen at the Annual Meeting in such manner as the members present may determine. All said officers and delegates shall be communicants of this Church. If a vacancy occur in any office after the Annual Meeting it may be filled by a majority of the Vestry at a duly called meeting of the same.

V.

SPECIAL MEETINGS

Special Meetings may be called by the Wardens, or Vestry at any time, and shall be called by the Wardens whenever so requested in writing by the Rector, or by five members of the Parish.

VI.

WARRANT AND PRESIDING OFFICER

All meetings of the Parish shall be warned by posting an attested copy of the warrant calling the same upon one of the doors of usual public entrance to the church or place of worship occupied by the Parish at least seven days before the day fixed for the meeting. The Rector, if present, or in his absence one of the Wardens, shall preside; in the absence of the Rector and Wardens, a moderator shall be chosen by ballot; seven members present shall suffice for a quorum. Nothing acted upon at

a special meeting shall have legal operation unless the subject matter thereof was inserted in the warrant for such meeting.

VII.

RECTOR

The Rector shall be chosen by the Vestry at a meeting duly called for that purpose. No person shall be eligible to the office of Rector unless he is a qualified minister of the Protestant Episcopal Church, in good standing.

VIII.

WARDENS

It shall be the duty of the Wardens to provide the furniture, books, vestments, and all things necessary for the celebration of divine service; to collect the alms, and to distribute the same when the Parish is destitute of a Rector; and, in the absence of the Rector, or during a vacancy in that office, to provide for the temporary performance of its duties. In case of the absence or disability of either Warden, or of a vacancy in the office, the powers and duties of the Wardens shall devolve upon the remaining Warden until such vacancy be filled.

IX

TREASURER

It shall be the duty of the Treasurer to receive from the Collector all moneys collected by him, and to receive and receipt for all pecuniary gifts and legacies to the Parish. He shall keep a true record of his receipts and disbursements, and present a full statement thereof, and of the financial condition of the Parish, at each Annual Meeting, and whenever so required by vote of the Vestry. He shall pay no sum exceeding ten dollars without the approval of at least one Warden or two Vestrymen, or the standing order of the Parish or the Vestry. He shall give bonds, whenever required by the Vestry, for the faithful performance of his duties.

X.

COLLECTOR

It shall be the duty of the Collector to collect all pew rents and all other moneys which shall be due the Parish from time to time, and as collected he shall pay the same to the Treasurer. He shall make a full report at the Annual Meeting of the Parish of all moneys collected by him during the year. He shall give bonds, whenever requested by the vestry, for the faithful performance of his duties.

XI.

CLERK

It shall be the duty of the Clerk to keep the records of the Parish and of the Vestry, and also to keep a roll of the members of the Parish entitled to vote in its affairs.

XII.

VESTRY

The Vestry shall constitute the Standing Committee of the Parish, and exercise all the powers thereof in accordance with the usage and discipline of the Protestant Episcopal Church and in compliance with the Statutes of the Commonwealth. It shall be the duty of the Vestry to manage the prudential affairs, and to care for the property of the Parish; to supervise and direct the officers, except the Rector, in the discharge of their duties, and to audit the accounts of the Treasurer and Collector. Their records shall be open to the examination of members of the Parish at its meetings. Meetings of the Vestry may be called by the Rector, either of the Wardens, or any three members of the vestry, but the Vestry may appoint stated meetings and determine the manner of notifying their meetings. The Rector, when present, shall preside. Five members present shall constitute a quorum except at a meeting for the election of a Rector. At such a meeting, two-thirds of the Vestry shall be present.

XIII.

AMENDMENTS

These By-laws may be amended at any Parish Meeting by a two-thirds vote of those present, if notice has been given of the amendment proposed at a previous Parish Meeting, and if the subject matter thereof is inserted in the warrant calling the meeting at which the amendment is to be adopted.

PROVIDED ALWAYS, that no amendment shall ever be made which shall in any degree release the Parish from its allegiance to the authority of the Protestant Episcopal Church in the United States of America, or the Diocese within the limits of which the Parish may be; nor which shall deduct anything from the qualifications required for eligibility to the office of Rector, or from the rights of the Rector as they may be defined by the General Convention of the Church.

BIBLIOGRAPHY

List of Books in City Library for Those Interested in Christ
Church History

Ministers of Christ	<i>Titus Strong</i>
The. Rt. Rev. Alexander F. Griswold	<i>Henry W. Lee</i>
History of Christ Church	<i>George H. McKnight</i>
Major-General James Barnes	
Consecration of Christ Church	<i>William Lawrence</i>
	<i>John Cotton Brooks</i>
Anniversary Sermon	<i>John Cotton Brooks</i>
The Episcopalians	<i>Daniel Dulany Addison</i>
The Clergy in American Life and Letters	
Edward Lincoln Atkinson	<i>Charles Lewis Slattery</i>
Seventy Years	
The Rt. Rev. Alexander H. Vinton, D. D.	<i>Donald N. Alexander</i>
	<i>Charles E. Hill</i>
	<i>C. Morton Murray</i>
John Cotton Brooks	<i>James Clement Sharp</i>
St. James Parish	<i>John B. Whiteman</i>
Chronicles of Old Chestnut Street	<i>Charlotte Warner</i>
Conn. Valley History Papers:	
Old Springfield in England	<i>Mary L. Dunbar</i>
Old State Street	<i>Frank G. Tobey</i>
Scrap Book Vol. III pp. 126-130	

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